Together

November 1961

CHARLES HOLBROOK LIBRARY
1798 SCENIC AVE
BERKELEY 9 CALIF
84
1/62

Mobility Issue: *One out of five U.S. families moves every year*

CHRISTIAN ADVOCATE.
PUBLISHED BY N. BANGS AND J. EMORY, FOR THE METHODIST EPISCOPAL CHURCH.—B. BADGER, EDITOR
NEW-YORK, SATURDAY, SEPTEMBER 9, 1826.
No. 1
Vol. 1
A CHOICE SELECTION OF HYMNS AND SPIRITUAL SONGS
DESIGNED TO AID IN THE DEVOTIONS OF PRAYER, CONFERENCE AND CAMP-MEETINGS
CHICAGO, BURLINGTON & QUINCY R.R.
2784
Together
The Midmonth Magazine for
It was Christmas Eve, 1784: To Baltimore
60 enthusiastic young men from Wesley's
to organize Methodism as a church in this new
CLERGY
SANCTUARY FOR THE FIRST METHODIST CHURCH
ALFRED PREIS, A. I. A.
WATCH AND PRAY
JOHN WESLEY PREACHING
by hospitals and libraries as well.
In this day, marked by social mobility and economic change, TOGETHER bears witness to that Wesleyan fundamental: 'Wherever there are people, there goes Methodism to serve and to carry the gospel of Christ.'
Can the goal set by our bishops for 1964 be achieved?
We repeat the words that challenged us to action in 1952: 'It can be done and we are the people to do it!'"
—1960 General Conference

TOGETHER/NEWS EDITION

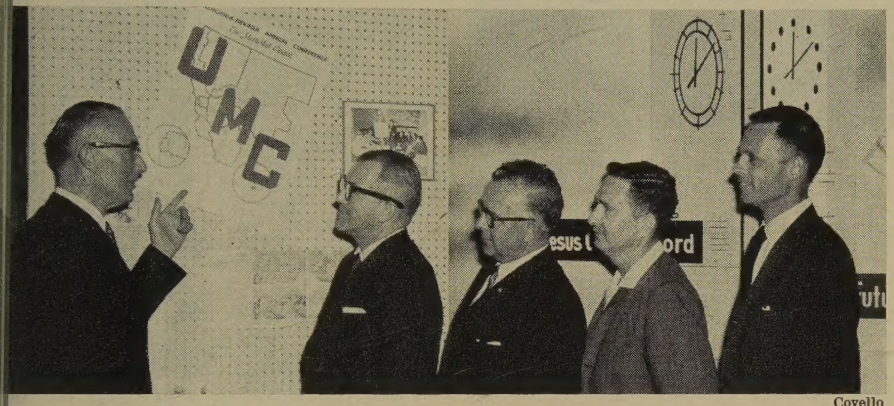
San Francisco Area

BISHOP
Donald H. Tippett

EDITOR
Arthur R. Farey 83 McAllister St., P.O. Box 467, San Francisco 1, Calif.

VOLUME 5, NUMBER 11 NOVEMBER, 1961

UNITED METHODIST CRUSADE MARCHES



Covello

United Methodist Crusade Chairman Clifford Pettygrove, left, checks plans with representatives of the four Conference agencies. Left to right, Robert E. Burns, president of the University of the Pacific; Harold R. Barnes, executive director of the Fred Finch Children's Home; Wilfred A. McCoy, Jr., manager of Methodist Camps, Inc.; and the Rev. Robert J. Hawthorne, who is the Campus Ministry Committee Chairman.

Sunday, November 5, is *Crusade Sunday* in the California-Nevada Conference.

Despite calendar variations in some of the 375 churches, the day marks the culminating period in the United Methodist Crusade when an appeal for $1,547,000 to strengthen the future service of four youth service institutions of the conference will be brought to the personal consideration of the more than 40,000 conference families. Behind these climatic days of direct visitation lie more than two years of preparation during which the general crusade committee has developed an organization of leaders and workers at conference, district, sub-district, and home church levels that has enlisted more than 500 Methodists.

The biggest single co-operative effort ever undertaken by the conference, the United Methodist Crusade is a capital funds objective to finance critically needed extensions to the facilities of five Methodist Camp Grounds, student centers near the campuses of 11 colleges and universities, the Fred Finch Children's Home, and the University of the Pacific.

The crusade is a living illustration of the vital place of Methodism in the life of California today, and particularly the indispensible role of the church in developing future leadership for the commonwealth generally, as well as for the church itself. The crusade, and the institutions it represents, demonstrate the relevance of the church in the life of today—the church giving leadership to great problems and tasks of our times: higher education, the restoration of impaired personality, the positive motivation and direction of youth. It is the church applying the Christian equation in the accomplishment of these purposes.

Historically, Methodism is devoted to education. University of the Pacific is one in a national system of more than 70 Methodist colleges and universities. They are not an expendable part of America's education job. They do fulfill certain functions not accomplished by the public, tax supported system. The two systems are complementary.

Throughout the 20th century there have been those who have predicted the demise of the church-related college in the American scene. It may be conceivable that tax supported institutions will someday take over entirely. "If they do," a leading layman said recently, "it will be to the

(Continued on page A-6)

Oakland Retirement Home Approved

Just at copy deadline for this *Area News Edition,* the California-Nevada Methodist Homes Association had apparently won long and strongly contended approval to build a 12-story retirement home on a choice Lake Merritt building site in Oakland.

The estimated six million dollar project was approved five to two by the Oakland City Council on September 12, over-ruling an earlier five to two rejection of the proposal by the City Planning Commission. The contest has been a feature news story in the East Bay area papers.

Planned for residents aged 62 or older, the home is expected to rise in the half-block area bounded by Alice, Jackson, 17th and 19th streets. It is intended to provide all necessities, including food and medical care for residents who subscribe to a life-long occupancy. Present plans call for 260 living units. One hundred unsolicited applications for residence have already been reported.

The Area News Edition will seek further information on the project for the December issue at which time more details of the project will be presented.

Student Leaders Lost in Air Disaster

Three California-Nevada Conference college students, returning from the National Methodist Student Conference at Urbana, Ill., lost their lives in the Chicago crash of a Constellation airliner, September 1. They are Beth Anne Harnish, First Church, Fresno and Fresno State College; Charles E. McCallister of College of the Sequoias, and David Roger Brown of University of California at Davis, both of First Church, Tulare. David was president of the Methodist Student Movement for the Conference.

With 3,000 other student delegates they had heard the final speaker urge them "to do all you can to renew the church by preparing yourselves for local church leadership."

Memorial funds honoring each of the students were quickly established. The Youth and Student Division of the Conference announced the David Brown Memorial Fund which will be used to support the International Christian Youth Exchange.

The Fresno State College Religious Center announced that the parents of Miss Harnish had inaugurated a fund there in her honor.

A scholarship fund honoring Charles McCallister was instituted by his family and friends.

World Council Photo

Angolan refugees are crowding into the Congo to add to relief and health problems.

Dr. Tuttle: Congo Hospitals Overcrowded

The World Council of churches reports mission hospitals in the Congo are being swamped with patients, and quotes Dr. Glen Tuttle, chairman of the Congo Protestant Relief Agency who says the position "is going to get a lot worse."

Before Congolese independence there were about 750 doctors, mostly Belgians, in the country. This represented one doctor for about every 20,000 persons. Today there are only 250 qualified practitioners including those brought in temporarily by the World Health Organization and the Congo Protestant Relief Agency.

The first two Congolese doctors graduated in July from Lovanium University, Leopoldville; but Dr. Tuttle estimates that it will be at least 25 years before there are anything like enough qualified Congolese.

The biggest venture in international education undertaken by The Methodist Church in 15 years is a crash program for training African Christians for leadership in their own countries. The program will put at least 50 Africans from five countries into secondary schools, colleges, and universities in America and Europe. Two California schools have offered scholarships to aid the program, Sacramento City College, and California Western University at San Diego.

There are about 45 Protestant mission hospitals in the Congo and though inadequately staffed they are a little better off for doctors than the government hospitals. Unable to get treatment in government hospitals, patients are crowding the mission hospitals.

Through gifts from churches and drug house overseas the drug scarcity at mission hospitals has been eased somewhat, although there is still a shortage of antimalarials, worm medicines, iron for anemia, and aspirin. State hospitals are in a worse position because the government lacks foreign currency. Recently about £150,000 worth ($420,000) of medical supplies arriving at the port of Matadi had to be turned away because the Congolese government was unable to pay for them.

Under the Congo Protestant Relief Agency's Operation Doctor about 20 doctors will be in action by September. The agency brings the doctors in from overseas on temporary engagements for periods of 4 months, 6 months or a year. A man coming in under Operation Doctor receives about $200 a month plus half that amount again for his wife if she accompanies him. Present CPRA doctors are mostly from the U.S.A., but there are two from Britain and two from Canada.

At a 200-bed mission hospital some 50 miles west of Leopoldville Dr. Tuttle asked a doctor from Florida what had persuaded him to take a four-month leave of absence from his practice at home. "The need," he said simply. "I read of it in a church paper back home and discussed the situation with a missionary home on furlough from the Congo. I just locked my surgery door and came."

PSR Welcomes Students

A four-day orientation program inaugurating the new academic year was held recently at Pacific School of Religion in Berkeley. More than 50 new students from 47 different colleges, 21 states, and five other countries (Burma, Australia, the Philippines, Japan, Canada) reported to begin training for the Christian ministry in churches of 11 Protestant denominations.

At the 95th opening convocation of the school in the chapel of the Great Commission, Dr. Charles S. McCoy, Methodist professor of religion in higher education, gave the convocation address on *American Federalism: Political and Theological Background.*

Californians at Chicago

At least five California-Nevada Conference representatives will be among the estimated 1,200 educational leaders who attend the 14th national Methodist Conference on Christian Education in Chicago, November 1-6.

Dr. Carl Stocking, general program secretary and two of his staff of counselors, Jessie O. Todd and H. Gordon Birky, and two local-church directors of religious education, Ruth Maynard of the Millbrae Church and Grace Zeigler of Central Church, Sacramento, form the California delegation. The group may be expanded.

Educational theory, philosophy, methods, and trends will be examined under a corps of national leaders from theological seminaries, colleges and universities. Among the headlines is Dr. L. Harold DeWolf, professor of systematic theology at Boston University School of Theology who will speak on the Conference theme, *The Transforming Gospel and the Teaching Church.*

World Tour for Director

Conference Clatter, periodical publication of California-Nevada Conference youth organizations, announced the departure of their Conference youth counselor, Robert Cary, on a round-the-world journey starting October 2.

Both adults and youth supported the trip in recognition of his 12 years of effective development of youth activity and organization. Already several large group events have made advance bookings of the color picture travelogue which Cary will photograph as he visits many of the world's greatest cultural, commercial, religious, and art centers.

During a 10-week itinerary in Asia, Africa, and Europe, he expects to observe many mission fields and projects supported by Methodist Youth Fellowship contributions.

Japanese Wesley Translations

For the first time the preachings of John Wesley, Father of Methodism, are available in the Japanese language since publication in July of the translation of *The Sermons of John Wesley* according to Dr. Bernhard W. Anderson, dean of the School of Theology of Drew University, Madison, New Jersey.

He said the translator is the Rev. Dr. Yoshio Noro, a pastor-professor-theologian in Tokyo and former student of the Drew School.

The publication is sponsored by the

NOVEMBER, 1961 **Vol. 5, No. 11**
TOGETHER is an official organ of The Methodist Church, issued monthly by the Methodist Publishing House, 201 Eighth Avenue South, Nashville 3, Tenn. Publisher: Lovick Pierce.

Subscriptions: Order through local Methodist Church. Basic rate under All-Family Plan is 65¢ per quarter ($2.60 per year) billed to church directly from Nashville, Tenn.; thirty per cent of church membership must be represented to qualify. Rate under Club Plan is $3.20 per year per subscription; ten per cent of church members must be represented in order to qualify. Individuals may order subscriptions at $4.00 per year in advance. Single copy price, 50¢.

Second-class postage has been paid in Nashville, Tenn.

Wesley Translation Society of Japan, which is working on other Wesley writings. The first volume of Wesley's works ever to be published in Japan was his *Notes* published in November, 1960, and reported to be having wide distribution among Japanese pastors and laymen.

'THIS WE BELIEVE'

Methodist Men Convocation

Aiming to top last year's record registration of more than 350, California-Nevada Conference men of The Methodist Church have signed three university leaders to head the program of their annual fall convocation, November 10-12, at Mt. Hermon, popular Santa Cruz Mountains retreat.

Dr. Glen S. Dumke, president of San Francisco State College; Professor Theodore Kreps of Stanford University, and Dr. William C. Rust, president of California-Western University at San Diego, are the convocation's big three.

But if the Conference men better the previous attendance figure they must do it without help from the distaff side. Lady guests helped to raise the 1960 total, but this year it's strictly for men only, according to the central planning committee: Dr. Clare Pettit of Parlier, Conference lay leader; Earl B. Stover of San Anselmo, Redwood Empire District lay leader; and McKee Fisk of Fresno.

The program is an exploration of major Methodist beliefs. Under the banner, *This We Believe and Will Proclaim,* the delegates will hear addresses and enter telescoped study courses investigating basic beliefs in *God, Jesus Christ, the Holy Spirit, Life Everlasting, Forgiveness, Man, and the Church.*

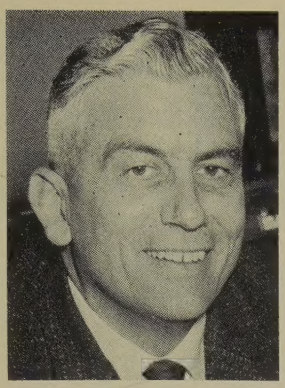
Feature musical entertainment will be supplied by the university of the Pacific A Cappella Choir. Community singing will be directed by layman Ed Stallings of Taylor Memorial Church, Oakland. Methodist Information reported he was a sensation in this role at the national convocation of Methodist men in July at Purdue University, Ind.

Reservations for the Mt. Hermon weekend may be made through district or local church lay leaders.

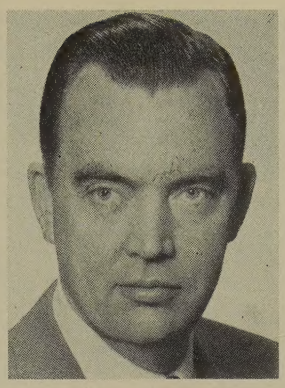
Annual Glide School Stresses Group Dynamics

The ninth annual Glide School of Evangelism in San Francisco November 7-9, serving the entire San Francisco Area of the church, will turn on the philosophy and utilization of group dynamics in religion.

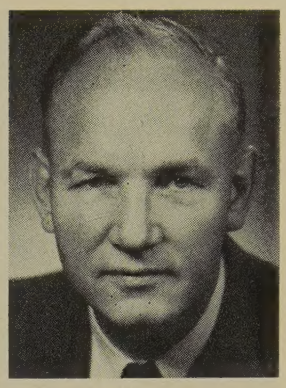
Dr. Carl Stocking, dean of the school and general program secretary of the California-Nevada Conference, announced two principal lectures. They are Dr. David G. Eitzen, professor of personality and religion at the Southern California School of Theology in Claremont, and Dr. Emory Stevens Bucke, editor of the Abingdon Press, Nashville, Tenn. Both will give three one-hour lectures each morning, and participate in a two-hour workshop session each afternoon. Dr. Bucke will preach three sermons for the evening services.



Dr. Dumke



Dr. Rust



Prof. Kreps

Called "one of the few outstanding men in the field of group dynamics" by Clifford Pettygrove, president of the Glide Foundation Board of Trustees, Dr. Eitzen has announced three lecture titles for the series: Koinonia—reflecting on the mystery of its redeeming dynamics; The Evangel—a converting counsel among and within us; and Evangel-ism—dedicated human stewardship of divine redemptive power.

Dr. Bucke's topics are: *The Idea of Christian Experience, Word and Flesh,* and *Beyond Paradox to Feeling.*

The Glide School is planned for both men and women, laymen and ministers. Complete programs are in the hands of ministers throughout the California-Nevada Conference.

Announce Colliver Lecture

Crisis, Commitment, and Christian Education is the timely theme for the annual George H. Colliver Lectureship at the University of the Pacific, November 27-28.

Exploration of this equation will be directed chiefly by Dr. Joseph Fletcher, professor of pastoral theology and Christian ethics at Episcopal Theological School, Cambridge, Mass. His series of addresses will be extended by group discussion sessions and the annual Colliver Banquet.

Dr. Fletcher is known for his writings under such titles as *Church and Industry, Christianity and Property,* and *Morals and Medicine.* He has wide experience and outstanding reputation as a lecturer.

Complete programs and advance registration forms for the lectureship are available by addressing Dr. Frank A. Lindhorst, chairman of the Department of Religious Education, University of the Pacific, Stockton 4.

The schedule is designed for ministers, laymen, church-school teachers and administrators, public-school teachers, governmental personnel, and community welfare agency leaders and workers.

New Pastor Appointments

Recent appointments announced by Bishop Tipplett include James P. Burnett, from the Pacific Northwest Conference, to Wesley Foundation, Sacramento, filling the vacancy created when William Corzine joined the staff of the General Board of Education in Nashville, Tenn.

Henry B. Whitney, Jr., was named to Fellowship Church, Vallejo. Florencio Marquez, who had been serving both the Fellowship Church and the Oakland United Church, has been assigned full time to the Oakland Church.

Andrew Pate was assigned to Guinda, and Dwayne Murphy, from the Oklahoma Conference, to Atwater. Ha Tai Kim, Conference member recently returned from Korea where he was a professor at Ewha University in Seoul, was assigned to Chowchilla.

Other assignments not previously reported include Richard Ong, associate at Grace Church, Stockton; Merwyn L. Johnson to Boulder Creek; William L. Thomas to the new Gardendale Road Church, Sacramento; and Merwin Baker to Comptonville and North San Juan. Calvin McConnell was transferred to the Oregon Conference from First Church, Palo Alto, where he had been director of youth and Wesley Foundation.

Bishop Speaks to Writers; Hits Truth Distortion

The abuse of words has become a major sin, Bishop Donald H. Tippett of the San Francisco Area said in an address to the 1961 Methodist writers conference at Lake Junaluska, N.C.

"In this country," said Bishop Tippett, "perhaps the worst offenders of using language as an instrument of misunderstanding are the writers of advertising copy. Their studied use of mendacious words is appalling."

"This kind of truth distortion is not confined to Madison Avenue," he said. "It has been found in minister's reports and on occasions has been heard in their sermons."

Bishop Tippett said that ministers and writers for religious publications should make use of their facts and guard against the use of unverified sources.

The Mountain Democrat Photo

Milt Coffey, vice-president of the El Dorado county chamber of commerce, unveils the plaque which tells the history of the pioneer Methodist Episcopal Church in Placerville, with Jack Graves, senior board member of the Federated Church which donated the site for the restored church. The church was built in 1851.

County Group Helps Restore Church

In 1959 the Federated Church of Placerville sold its old brick building at Main and Cedar Ravine Streets to Wes Wilkinson who removed the 1861 brick landmark after a new Federated Church had been built. But two other old buildings which belonged to the church were involved in the sale, and demolition contractor Sam Evans was engaged to raze them.

When Evans started removing the exterior siding from the two-story building which stood next to the brick church, he suddenly came upon a startling discovery —there was a separate small building inside the one he was tearing down! His investigation determined the origin of the structure. It was the original wooden Methodist Church built in Hangtown in 1851.

Evans proved himself a contractor with a heart and an appreciation for heritage. Instead of proceeding with his contract, he went to the El Dorado County Chamber and asked for help. Six weeks later funds had been raised to purchase the building, and Evans began carefully to dismantle the hand-hewn beams one by one. With a lot of community help the job was done just in time to clear the property as required.

The long story of this discovery and the ultimate rebuilding of the old church on a site near Pioneer Cemetery has been well told in such publications as *The Mountain Democrat* of Placerville, and the *San Francisco Chronicle*. To make it short, the restored church was dedicated Sunday, July 30, with full representation of the California-Nevada Conference Historical Society. Among the speakers was historian Dr. Leon L. Loofbourow, chairman of the Methodist Shrines Commission. The commission had added funds to the inspiring community effort to preserve the church.

UP Gets Research Award

University of the Pacific at Stockton has received a grant to participate in the U. S. scientific research program in the Antarctic. The grant is from the National Science Foundation.

The UOP grant is for collecting and studying pycnogonida, and will be in charge of Dr. Joel W. Hedgpeth, director of the school's Pacific Station on the Marin County coast.

Will Chandler Passes

The death on September 3 of Mr. Will Chandler, member of the Oroville Church, was noted in many parts of the California-Nevada Conference. The unusual services of this layman touched many churches over a period of nearly 40 years.

He also had served as a supply pastor and once held a special assignment on the University of the Pacific staff. His son, the Rev. Alfred Chandler, is minister of the Watsonville Church.

Discuss Moral Concerns

Many of the same factors enter into the reasons for both drinking and abstaining, Methodist youth indicated at their National Youth School of Moral Concerns in Kansas City, Mo. Representing the California-Nevada Conference was Richard Peterson of San Jose, district Methodist Youth Fellowship president.

The 80 young people and a score of adult counselors also heard that the Bible, taken literally, provides "a stronger case for moderation than for abstinence," but changed conditions have led to a new importance for abstinence.

The youth said that reasons which might appear to support either decision include group acceptance, health, social custom, taste, rebellion against conformity.

Five More Indonesian Families Welcomed

At least five more Dutch-Indonesian families have been established in California homes in recent weeks.

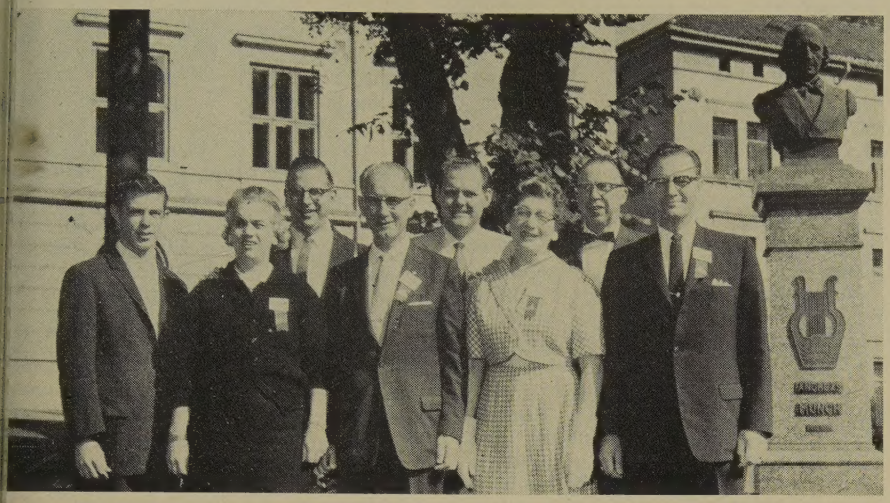
PR director Mrs. Willard Cary of the Lindsay Church reported the arrival there in August of Mr. and Mrs. Melchoir Wesenhagen and their five children. The parents are both natives of Indonesia where he was once instructor on oil cracking in a large petroleum refinery.

On July 16 sixty members of Hillsdale Church, San Mateo, drove to San Francisco to meet a train bringing Mr. and Mrs. Victor Endeman and their four children, according to an account of the *Hub of Hillsdale*. Like most of the new Americans from Indonesia they came after several years residence in Holland. Mr. Endeman was soon employed here by United Airlines.

If plans proceeded as projected, three other churches have by now welcomed families they are sponsoring. Pine Church of San Francisco, Provisional Japanese Conference, was expecting Mr. and Mrs. Douwes and their three sons. The *Orland Federated Church News* said recently that the church would soon greet Mr. and Mrs. Albert Rotting and their two children. About the same time St. Luke's Church of Richmond reported that a Dutch-Indonesian family of six they will sponsor was expected in Richmond in September.

The Melchior Wesenhagen family.

Tippett Named to UMC Study Group
Corson President of World Methodism



California-Nevada people at Oslo pose with bust of composer Munch. L. to r., Stanley Hershey, Mrs. Arthur Thurman, the Rev. Arthur Thurman, the Rev. Arne Nilsen, the Rev. Frank Norris, Mrs. Elliott Fisher, the Rev. Elliott Fisher, the Rev. Robert Panzer.

At the conclusion of the tenth World Methodist Conference at Oslo, Norway, Bishop Fred P. Corson of the Philadelphia Area became president of the World Methodist Council. Bishop Donald H. Tippett of the San Francisco Area was named to one of 17 committees which this year will analyze the proposed merger of the Evangelical United Brethren Church and The Methodist Church.

Reporters believe the Oslo meetings, which brought delegates from 52 nations, created a more strongly unified world Methodism and a new alertness to the comprehensive task of the church in the troubled 20th century. Amendments to the constitution of the Council call for more united activity by Methodist bodies.

Implicit in the amendments, according to Methodist Information, is full recognition of the growth of the ecumenical movement, the need to support and protect persecuted minorities, concern for avoiding overlapping in missionary enterprise, and awareness that the dislike of colonialism and "dollar imperialism" makes urgent the rethinking of evangelistic strategy in Africa and Asia.

Norris Reports on Oslo

"It would be impossible to put into print the great impact the conference had on so many of the delegates," declared the Rev. Frank D. Norris of First Church, Woodland, of his experiences at the Tenth World Methodist Conference at Oslo where he was among delegates from the California-Nevada Conference.

While scores of writers are trying it through the many national publications of the church, Mr. Norris made these other personal observations and comment on the global meeting:

If I had to sum up in one statement my feelings on the Conference, it would have to be—time went too fast. From the opening session when King Olav of Norway attended until Bishop Ivan Lee Holt held the consecration service for the new officers, Methodists from over 50 countries sang, prayed, worshiped and enjoyed fellowship together. To hear men like Dr. Percy Scott, Prof. Gordon Rupp and Dr. Harold Roberts of the United Kingdom, Bishop Wunderlich of Germany, Bishop Newell Booth of the Congo, Dr. Ralph Sockman, Dr. Robert Mayfield, and Dr. A. F. Carey of the United States was, to say the least, very inspiring.

Some facts that impressed me are:

1. Religion is not dead or stagnant behind the iron curtain. Seven representatives from East Berlin, along with three delegates from Czechoslovakia testified to the conference of the prayer and spiritual life of their people.

2. Christians have prayed too long for God to comfort them. Our prayers should be that God, through the Holy Spirit, should be a disturber. The world in which we live can never be a better world until we produce a better person. When we are disturbed by the Holy Spirit we move in such a way that things begin to change.

3. If Methodism is to be effective, it must serve the present age. It is our duty to teach our people in such a way that they are made aware of the sin about them. We must show them that sin affects every aspect of man's life. Every man's life affects his neighbor. All men need the life that only God can give. As Methodists we must speak boldly in Christ's name.

I have gone through my note book and picked out several quotations I am sure you will enjoy as much as I did.

"Only a World Church can meet the needs of our World today."

"Christ is the Light of the world, TRUE, but He also expects us to be lights of the world."

"Every Christian should be a home missionary."

"Let's stop talking about what evil men can do to us and tell what Christ has done for us."

Gordon Rupp of the United Kingdom was asked what he would like to see taken out of Methodism. In a tense situation, he replied, "One thing that should definitely be dropped is the fourth-rate hymns we use, sung by second-rate choirs."

Dr. Ralph Sockman, while addressing the morning congregation of several thousand people, said, "We often hear of backsliders in our churches. I am afraid my members never get far enough ahead to slide back."

I wish it was in my power to share each lecture and worship program with you, to tell of men and women united together that *New Life in the Spirit* could be sent to all the world. I know now that when we strive for perfection, we may never reach our goal, but trying with us to make our world a better world are millions of Methodists just like us.

Oslo Report for WSCS

Dr. Robert A. Panzer, minister of First Church, Sacramento, and a delegate to the recent Methodist World Conference in Oslo, will report the global sessions for the annual fall meeting of the California-Nevada Woman's Society of Christian Service, October 18 in Richmond Civic Auditorium.

Dr. Panzer

More than 750 women are expected for a program running from 10 a.m. to 3 p.m. Conference WSCS President Mrs. Anne Scothorn of Castro Valley will preside. She said the theme for the meeting is also imported from the Oslo event: *New Life in the Spirit.*

Vice-President Mrs. Doris Moon, of Fresno, said an original drama, *The Valley of Indifference,* will be staged during the program. The inspirational-educational day serves as preparation for fall and winter activities in the hundreds of Conference chapters of the society, she reported. Reservations were due October 13 to Mrs. Hollis Hall, 3128 Roosevelt Ave., Richmond.

New Program at Fred Finch

A new design of service to adolescents at the Fred Finch Children's Home of Oakland was explained Sunday, Septem-

ber 17, to more than 100 local-church stewards of the home who attended the annual Fred Finch Training Conference.

For more than two years the only call for placement of children at the home has been the teenager in need of special treatment help, according to the Rev. Harold R. Barnes, executive director. To meet this new area of service the new program calls for psychiatric direction of a treatment plan based on group therapy, psychotherapy, activity therapy, and individual case work. What the school provides, he said, is "group placement in a therapeutic community."

Admission of each young person requires careful testing and analysis from which is developed his or her "sociogram." This is the blueprint for his own program of therapy. Based on this guide, the children are assigned to the right psychotherapy and activity therapy groups, and to individual counselors.

How the program is being developed and administered was explained in a panel discussion moderated by Dr. Evelyn Miller Berger, Oakland psychological counselor and member of the Fred Finch Board of Directors.

UNITED METHODIST CRUSADE

(Continued from page A-1)

loss of a leaven and a witness to the total community—a leaven and a witness which the state can never supply."

At University of the Pacific, United Methodist Crusade funds will help to advance one of the most striking experiments in American higher education today. The "cluster college" plan by which Pacific will enlarge its service but preserve the distinct values of small unit education, were described in the October *Area News Edition*. The residence facilities for Raymond College, first of the Oxford-type cluster, are now under construction. Adjacent to the 72-acre Stockton campus of the university is the 40-acre property and buildings of Stockton (junior) College. The Stockton Unified School District wishes to sell this campus; Pacific wishes to buy it. Its acquisition can mean the ultimate flowering of the cluster college plan.

But The Methodist Church and the California-Nevada Conference are not aloof from public higher education, and a great percentage of our own youth for many reasons will get their training in public institutions. Hence the Methodist system of Wesley Foundations and Student Centers near public campuses. Something of the work of these centers at two campuses of the University of California the University of Nevada, Stanford University and seven state colleges has also had some description in these pages. Crusade funds will help to make possible a program which will provide facilities attractive and serviceable to students, places that will help project the church into the mainstream of campus experience.

Distinctly in the image of Christian service to those of troubled mind and soul is the Fred Finch Children's Home of Oakland. Its program is remedial of human personality in young people, the troubled teen-ager, disoriented because he does not have roots in a normal parental and home relationship. For such the home provides placement in a therapeutic community. The United Methodist Crusade can provide new residence and service facilities that will increase the numbers of young people who can be aided.

Camping has been demonstrated to be one of the strongest motivational circumstances leading to Christian commitment. To keep this sort of opportunity—under Christian auspices—open to oncoming youth will require further development of the locations, present and future, of California-Nevada Methodist Camps, Inc. Crusade funds will help to make this possible. Here again, the church is playing a part in a great social need. Burgeoning populations in this area and the rapid occupation of natural lands is putting a premium on the unparalleled beauty of the west and the opportunity of people to enjoy its inspiration, unspoiled. In preserving and maintaining natural and semi-natural camp and conference locations, the church is playing a role in a type of conservation closely related to human values.

Success of the crusade will of itself constitute a witness of the church to the community, attesting to the belief which Methodists hold that the church is a pertinent part of the main structure of society.

A series of 26 subdistrict training conferences between October 1 and 15 have prepared leadership for the focal period of the crusade during November.

Although each church has measured its fair share of the total objective, this essentially is not a crusade of churches, but of people—Methodists who individually and personally will carry a portion of this demanding, but exciting task.

Six Choirs at Epworth

The Epworth Church of Berkeley fast becoming known as "A Singi Church" and with good reason, f every one is trained to sing. Even t monotones soon learn to sing in tun says reporter Mrs. Rowena Kendall.

Six choirs under the general leadersh of the Minister of Music, Arthur Shear each has its own separate director, wit a combined membership of 150, mo than one-tenth of the church membersh

At the ninth annual 1961 Recognitio Service all the choirs performed, sep rately and as a massed chorus. Award of pins, diplomas and hymnals were give as recognition for faithful attendance.

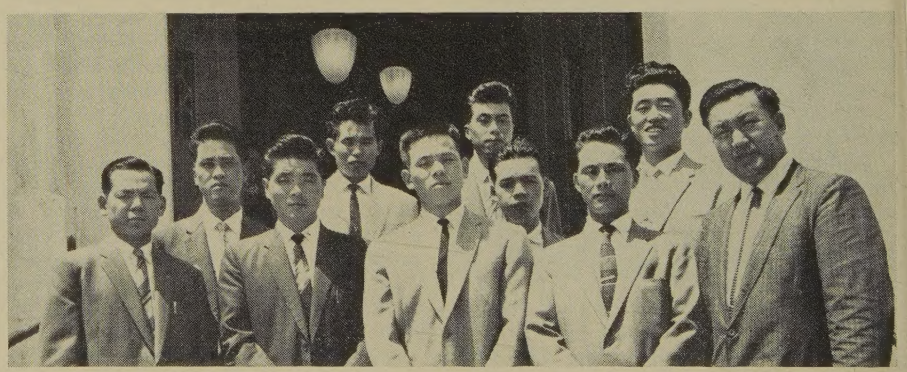
These choirs include all ages, beginnin with the kindergarten and first grad students.

Asilomar Peace Conference

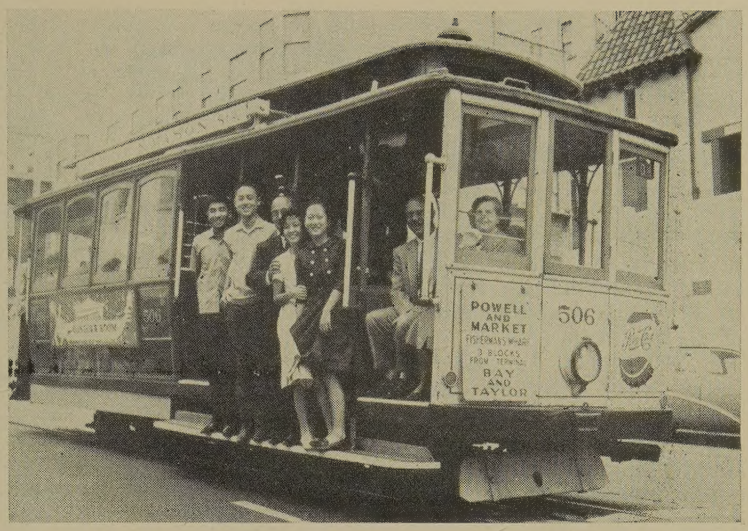
Harold E. Stassen, former governo of Minnesota and disarmament advisor t President Eisenhower, and Dr. Harold E. Fey, editor of *The Christian Century*, ar the top speakers for the Conference on Religious Leadership for Peace to be staged at Asilomar, November 13-15, by the Northern California-Nevada Council of Churches.

The announcement was made by Josiah Beeman, employed by the Council since May as Director of Education and Action for Peace. He said Stassen wil consider the problems of seeking peace through disarmament. Fey will address the conference on the theological basis of *The Christian Mission of Peace*.

Registration, room, and meals for the three-day program will cost $20 or $26, depending on type of housing selected. Reservations may be arranged through the Council of Churches office at 83 McAllister St., San Francisco 2.



The unique "ministry to newcomers" developed by the churches of the Japanese Provisional Conference especially in the San Joaquin Valley and southern California churches, brought this group of visitors to the latest annual sessions of the Conference. Escorted by the Rev. Sadao Masuko, extreme right, of the Oxnard Church, this group of nine men came all the way to Oakland to observe the Conference in action. They are contract agricultural workers from Japan, helped by the ministry to newcomers to establish church and community relationships, to learn English, and to plan future activity. The ministry also seeks to help the so-called "war brides," new immigrants, and "Kibei"—American Japanese who returned to Japan and now have come back.



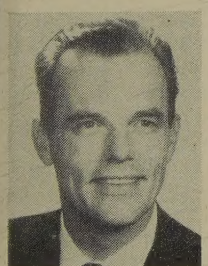
Many students from other lands on their first American adventure enter through the Port of San Francisco or the International Airport there. Left is Mrs. Pauline Noll, Woman's Division director in San Francisco, in a U. S. customs area where she met several young people arrived on the President Wilson. *The boy is Jimmy Pungga of Sarawak where he was a student of Conference missionaries Tom and Jennie Harris. The girl is Dorothy Kraft of Dallas, a P-3 returning from service in Pakistan. On the cable car their first day in the U. S. A. are four Korean high-school students entered under the International Christian Youth Exchange, and partly concealed in the middle of the group is the Rev. Charles C. Song, pastor of the Korean Church. The students, left to right, are Cheul-Soo Cheung, Sunhi Synn, Jung Ja Choi, and Shin Ae Yoo. They were met in San Francisco by Ted McEachern of the General Board of Education staff, Nashville.*

RIDING THE CIRCUIT

People and Places

Calvin Maas of First Church, Lodi, on a J-3 missionary assignment, was recently joined in Japan by his mother. "Well, Mom is finally in Japan!" writes Cal. She left San Francisco July 31, and Mrs. Emma Baumgardner of the Tracy Church, with a missionary friend, and I met her when she docked at Yokohama. She tells me she came to Japan to rest, but I haven't given her much chance. I've a feeling that she will have a most wonderful time this next year in the Land of the Sun."

• Dr. Robert Fisher Oxnam, son of California born (Senora) Methodist Bishop G. Bromley Oxnam, was scheduled for inauguration on October 12 as the eighth president of Drew University, 94-year-old Methodist institution at Madison, New Jersey.



Dr. Oxnam

• The *Good News* of Community Church, Los Altos, reported associate pastor, Donald Bissett, was booked to speak on the use of religious drama in the classroom at a September meeting in New York for the Children's Theater Conference, a division of the American Educational Theater Association. Meanwhile, Central Church, Sacramento, opened a drama class in September for adults, college and high-school age groups.

• The Wesley Fellowshipers of First Church, Sacramento, scheduled a rummage sale in September to buy lumber for the building of a bell tower at the California-Nevada Camp Grounds at White Sulphur Springs. They will also provide the labor to raise the tower.

• Centenary Church of Los Angeles (PJPC) is billing Bishop Donald H. Tippett for the dedication of its new building, November 19.

• Mrs. Fern Barney, of Temple Church, San Francisco, who served last year as public relations representative for the Golden Gate District, is spending a year in Honolulu where Mr. Barney accepted an exchange teaching position.

• Licensed to preach on August 31, 1921 when he was a student at the old College of the Pacific campus at San Jose, the Rev. Fredric Busher was recently honored by his Calvary Church, San Francisco, congregation for his 40 years in the ministry. And it was a new record for Calvary when the pastoral relations committee invited the Rev. Mr. Busher to return for his 10th year—longest pastorate in the annals of the church.

• James Hester and Gage Johnson, Boy Scouts of Wayside Church, Vallejo, received God and Country awards at a recent Sunday service.

• The only living charter member of Highland Park Church of Spokane (PJPC), Mr. Wahei Okamoto, was honored by the Issei congregation at a dinner party on his 80th birthday. Said the church newsletter, "Mr. Okamoto knew his creator in the days of his youth and remained loyal to him all these days." He was one of seven charter members who organized the church in 1902.

• "It is not often our church gets to honor someone as young as this," said *The Pioneer* of First Church, Pacific Grove, about a birthday party for Dr. Detwiler. He is 100.

• The church at Paradise, California-Nevada Conference, is pictured in the eight-page color section of this issue of TOGETHER, in the pictorial titled *Radiant New Churches Proclaim Our Faith.*

• The Rev. Harold and Mrs. Tillinghast, in the adventure of starting a new church this year in Terra Linda, were "pounded" by the neighborly congregation of nearby Novato Community Methodist Church. It's a heart warming old custom of providing approximately pound parcels of food to help folks get a home into operation.

• The highest scholastic achievement ever recorded at Bancroft High School in San Leandro was established there last year by Ted Wilson, member of First Church, San Leandro.

• West Los Angeles Community Church (PJPC) now claims six more Scouts who have earned the highly regarded God and Country award: Bruce Iwasaki, Brian Sugasawara, Bruce Kanegai, Richard Goka, Omer Hoyko, and Russell Nomura.

• Weddings in the families of California-Nevada Conference ministers not yet noted in these columns: Phyllis Fort, daughter of Chaplain and Mrs. George E. Fort, married Joseph T. Barron in Tacoma where Capt. Fort now is stationed at Madigan Army Hospital. The newlyweds live in Redding. Charles Ford, son of the Rev. and Mrs. Clifford Ford of Porterville, married Edith Engel in Los Angeles. He is medical student at UCLA. Marsha Jean White, daughter of the Rev. and Mrs. Ronald H. White of Willow Glen Church, San Jose, is now Mrs. Ronald Loveridge. He is a former student association president at University of the Pacific.

• The proposed youth hall for the new church plant in prospect at Fremont will be named in honor of the Rev. A. E. Cole retired pastor who was instrumental in founding the church. The already consecrated multipurpose building at the Valley Springs Church is Perry Hall. The plaque reads, "To the Glory of God and in Honor of Harriett Louise Perry, Pastor, 1957-61."

• Another new sanctuary is under construction in the Fresno District at Grace Church, Fresno, where the ground-breaking ceremonies were observed in August.

• VIP Bishop Donald H. Tippett recently made his third VIT (very important time) appearance at Aldersgate Church, Chico,—this time for the consecration of the new building. Earlier he was on hand for *Charter Day* services three years ago, and for ground-breaking ceremonies in October, 1960. Aldersgate, second Methodist church in Chico, has a five-acre site close to a projected new shopping center and new elementary school.

• This issue of TOGETHER will reach most California readers just about on consecration day for the new church at Red Bluff (October 15). Bishop Tippett is scheduled to preside.

• Boys will be boys—but what kind? The morning after a tithing talk by the Rev. Don Mueller at a White Sulphur Springs high-school institute, six boys who were roommates in a dormitory cabin brought a tithe of their resources on hand, $10, to institute hostess Mrs. Earle Koeble, with instruction to forward it to CARE. The institute group of 79, when they learned that $80 in damages caused by other boys who had used the camp earlier meant cancellation of a planned painting scheduled, raised an improvement fund of $33. They also made contributions to the MYFund.

• New church construction is underway in the San Jose District for Valley Methodist Church, Saratoga, where ground was broken in August.

• The minister brothers A. J. Carter of First Church, Fremont, and George P. Carter of Crystal Springs Church, San Mateo, raced right down to the wire to get new building programs underway. After George announced October first ground-breaking at Crystal Springs, A. J. went to the spurs and dated earth turning ceremonies for Fremont for September 17.

• John McIntosh, organist at First Church, Burlingame, now prizes a plaque in recognition of his 30 years of service in the music program of the church.

• A complete index for the *History of Southern Methodism on the Pacific Coast* by the Rev. J. C. Simmons, has been prepared and published by Will P. Ralph for the Historical Society of the California-Nevada Conference. The history-minded interested in this source may order copies of the new index from the society for $1 each.

• *Christmas at Moon-Gate Church* is the title of a color pictorial which will be featured in the December issue of TOGETHER magazine. The moon-gate is the symbolically meaningful entrance to the courtyard onto which open the doors of the Oakland Chinese Church.

Ideas

"Dads and Lads Seeking Christ Together," 125 of them, attended the annual retreat for fathers and sons turning on this theme, at Skylandia Methodist Camp on Lake Tahoe, September 16-17. The Nevada side of the district provided colorful leadership in the person of three Washoe County officials: Dwight Nelson, probation officer; Thomas Burke, director of a juvenile driver training program, and Coe Swobe, Assistant United States District Attorney.

Operation Amigo is the plan of First Church, Sunnyvale, of extending good fellowship to Mexican national agricultural workers in the area. Families of the church "adopt" one or two of the Mexican visitors as their guests for a Sunday, at the church for the worship service and at home for dinner together.

Laurel Church of Oakland operates Laurel's Exchange Thrift Shop organized by the WSCS and located in Wesley Hall. Good used clothing for all ages and for men, women, and children, is stocked for trading for a small service charge.

A Good Reading Group is active at First Church, Redwood City, according to *The Caller*. Not only do members enjoy book reviews together, their recent donation of $40 purchased children's books for the church library.

A bequest of Martha Bolger to the WSCS of First Church, Fresno, was specified for temperance support. It will purchase 20 prints of the new WCTU film production, "Theobald Faces the Facts," describing the alcohol situation to junior-age children.

In September Cambrian Park Church of San Jose presented Dave Downing to tell about his life and future in th U. S. Peace Corps just before he left f a two-year assignment in Bogota, Colon bia.

While the new sanctuary of Fir Church, Palo Alto, is under constructio the Sunday worship services are held i the Varsity Theater, leading Palo Alt motion picture house. It may not b surprising, therefore, that the sermon fo September 17 was a motion picture, *Th Verdict Is Yours.* The full color an sound 40-minute motion picture wa produced by First Church. The film stor was written by Mrs. Ernest J. Troutne and photographed by Mr. Fred English The picture uses a dramatic plot to con front the congregation with the chal lenges faced by the church of today an the answers found in the church's pro gram of service.

"The Church Window" of Community Methodist Church, Millbrae, reports: "Your Senior MYF is again trimming trees this year to help finance their service projects. The young tree surgeons trim, cut, and clear branches for $2 and up according to the tree size.

Each member of the Susanna Wesley Circle of the Monterey WSCS "adopts" for one year an ambulatory patient at the County Hospital in Salinas and provides correspondence and visitation for the lonely person.

The newsletter of First Church, Sunnyvale, raises with its readers the question, "Do you know what H1 means?" It i the index number in the church budget for TOGETHER. An All-Family Plan church, every pledging member receives TOGETHER.

A three- to four-minute report on religion in the news is included in the Sunday order of service at Geneva Avenue Church, San Francisco, by journalistically minded pastor Hillis C. Culver.

Goodwin on Radio Series

Dr. George D. Goodwin, minister of Central Church, Stockton, is the latest voice on *Faith of Our Fathers,* San Francisco Area broadcast program of many years standing, now heard on nine California and Nevada radio stations. The present series will continue at least until the new year.

Other speakers featured in recent months are Dr. Howard C. Busching, First Church, San Leandro, and Dr. Myron Herrell, First Church, Burlingame.

The program is heard Sunday mornings on KERN, Bakersfield, at 11:15; KBEE, Modesto, 7:45; KSDA, Redding, 9:15; KOH, Reno, 7:45; KTIP, Porterville, 8:00; KFBK, Sacramento, 7:15; KSFO, San Francisco, 7:45; and KSUE, Susanville, 7:45 p.m.; KDAC, Fort Bragg, carries *Faith* Tuesdays at 7:30 p.m.

Dr. Goodwin's current subjects are *The Paradox in Peace-of-Mind Piety,* October 15; *Where Peace Begins,* October 22; *The Lost Positive,* October 29.

Is thy heart right, as my heart is with thine? Dost thou love and serve God? It is enough. I give thee the right hand of fellowship.

—John Wesley (1703-1791)

WE CAN'T say just when it all started. But somewhere—between the glimmer of the idea and this issue which carries it into pictures and prose—there was a meeting, and the room was full of TOGETHER staff members. We learned that day, among many other things, that mobility has had a profound effect on our own lives. Here we are, most of us with families, far from native soil. Our offices are just a block from busy Michigan Avenue, yet we find only two persons who are natives of Chicago! There are three from Arkansas, for example, and a scattering from such states as Minnesota, Wisconsin, South Dakota, Colorado, Missouri, Ohio, Georgia, Kansas, Indiana, and Pennsylvania. Most of us *moved* here, in other words. And in a few months, even our office will move—from 740 Rush Street to Park Ridge, a Chicago suburb.

Many people took part in putting this issue together, starting from the fold-out front cover—known in the printing trade as a "gatefold"—which is the work of a free-lance artist named **Wendell Kling**. Mr. Kling spent more than a week on the job, using his son, his dog, assorted neighbors, and a borrowed house as his models. (Incidentally, one of our writers has pooh-poohed the weeping woman on **our cover.** "I've found that people usually are too busy to cry on moving day," she says.)

Among hundreds of other endeavors, large and small, was the effort that went into finding a copy of the old song *We're Building Two a Day,* which Bishop Charles C. McCabe was fond of singing [see page 31]. It finally came to us by way of M. Dorothy Woodruff of the Methodist Board of Missions in New York City, who found it in a church report published in 1882. Also, a cherished copy of Bishop McCabe's biography was lent to us by Dr. J. Edgar Washabaugh, retired publishing agent, who lives in Morristown, N.J. It so happens that Mr. Washabaugh was inspired to enter the ministry after hearing the bishop preach and sing this very song.

One editor who devotes himself to the presentation of *Light Unto My Path* thought the regular four-contributor feature should follow the mobility theme this month. It was a fine idea which turned out well—but not in the manner he had hoped, since there aren't enough "Mobiles" in the country. So, in addition to *Mobile,* Ala., contributions come from a minister in Tena*fly,* N.J., plus two members of The Methodist Church's mobile ministry. And, after writing about the lonesome little North Carolina church on page 27, another editor couldn't resist the impulse to go there while enjoying a week's mobility in the Great Smokies. Not only did he peek into the window, he had his picture snapped on the church steps. It is not, he says, a very good picture.

—YOUR EDITORS.

Together NOVEMBER, 1961

The Midmonth Magazine for Methodist Families

3 **Where There Are People, There Goes Methodism to Serve**

13 **Significance in a Changing World** . . . . Arthur H. Compton

14 **Americans Always on the Go: Who? Where? Why?** George H. Gallup

16 **Ronald Bowman and Family—plus the Bus!** *(People Called Methodists)*

20 **Bring Back the Traveling Minister?** . . . . . *(Powwow)* Frederick A. Norwood, W. McFerrin Stowe

23 **The Chinaberry Tree** . . . . . Herman B. Teeter

24 **'America, It's *Magnifique*, Mommy!'** . . . . . Jean Potter

27 **When People Move, What Happens to Churches?** . . *(Pictorial)*

30 **New Churches Are Big Business** . . . . . H. Conwell Snoke

31 **Two a Day, Bob Ingersoll!**

32 **Old Mortgages Never Die**

33 **There's a Technique in Burning Mortgages**

34 **Architecture Can Be Winsome, Too!** . . . . . A. Hensel Fink

36 **Shapes for the Future?**

37 **Radiant New Churches Proclaim Our Faith** . . . . *(Color Pictorial)*

45 **Forgiveness Can Be Ours** . . . . . Edward W. Bauman

63 **Circuit Rider in Nebraska's Sand Hills** . . . . . *(Pictorial)*

FEATURES AND DEPARTMENTS

8 *Letters*

11 *Newsletter*

48 *Teens Together*

49 *Your Faith and Church*

50 *Light Unto My Path*

52 *Looks at Books*

54 *Spiritual Efficiency*

58 *Browsing in Fiction*

60 *Small Fry*

62 *Name Your Hobby*

66 *News of the World Parish*

71 *Feeding Fifty*

TOGETHER Editorial and Advertising Offices: 740 North Rush St., Chicago 11, Ill. (Telephone: MIchigan 2-6431)

TOGETHER Business and Subscription Offices: 201 Eighth Ave., South, Nashville 3, Tenn. (Telephone: CHapel 2-1621)

TOGETHER continues the CHRISTIAN ADVOCATE founded in 1826 as "an entertaining, instructive, and profitable family visitor." It is an official organ of The Methodist Church. Because of freedom given authors, opinions may not reflect official concurrence.

TOGETHER is "the midmonth magazine for Methodist families" because it reaches subscribers by the 15th of the month preceding cover date.

It is published by the Methodist Publishing House at 201 Eighth Ave., South, Nashville 3, Tenn., where second-class postage has been paid.

Manuscripts: Authors should enclose postage for return—and address all editorial correspondence to the Editorial Department.

Advertising: For rates, write to the Advertising Department.

Subscriptions: Order the All Family Plan through your local Methodist church. The basic rate is 65¢ a quarter ($2.60 a year) billed to the church. Individual subscriptions are $4 a year in advance. Single copy price is 50¢.

Change of Address: Five weeks' advance notice is required. Send old and new address and label from current issue.

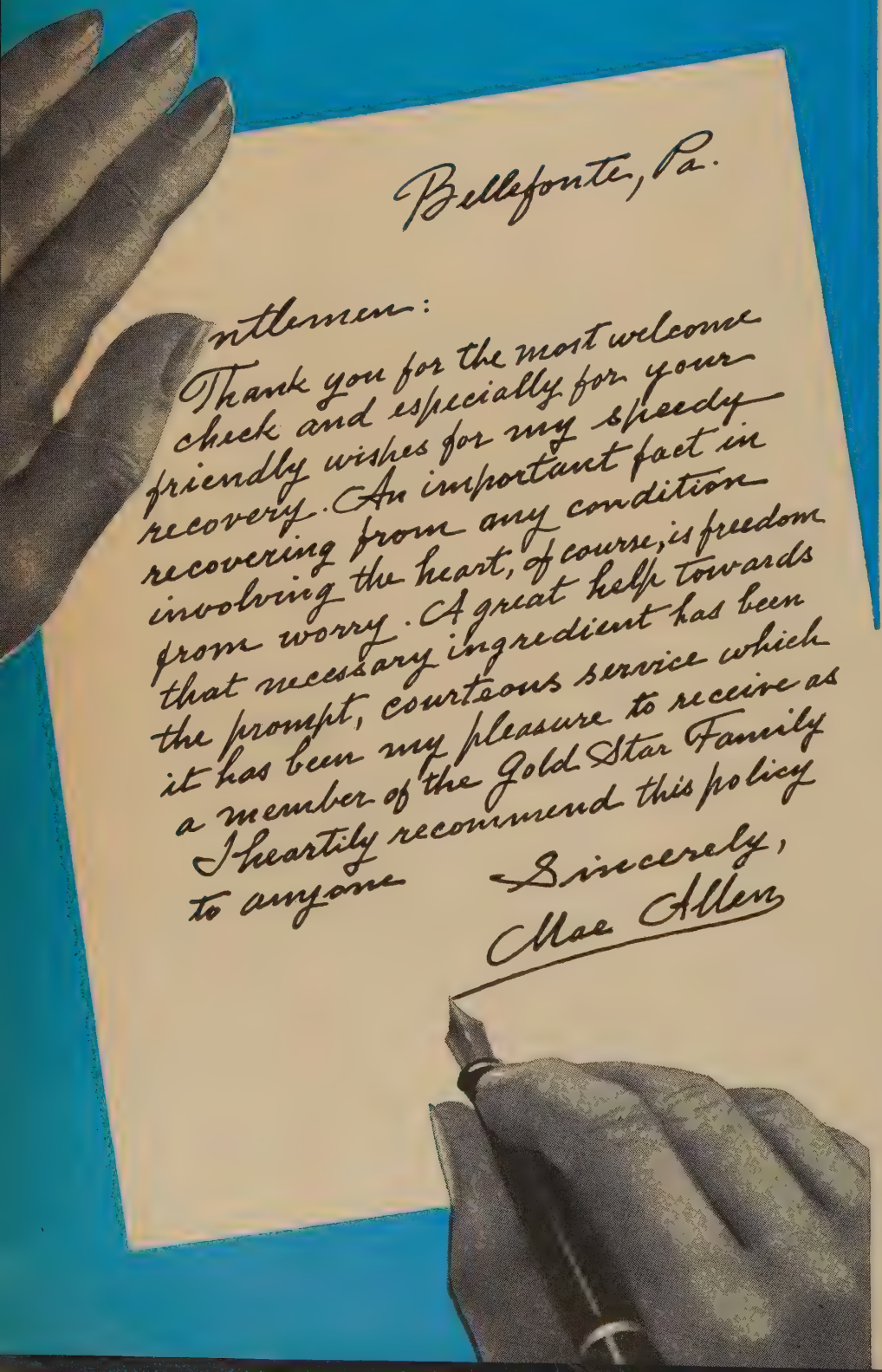
Editor: **Leland D. Case** ● Executive Editor: **Richard C. Underwood** ● Art Editor: **Floyd A. Johnson** ● Associates: **Paige Carlin, Robert G. Cram, Helen Johnson, Ira M. Mohler, Charles E. Munson, V. L. Nicholson, H. B. Teeter** ● Assistants: **Else Bjornstad** (research), **Loretta Carlson** (production), **George P. Miller** (photos) ● Editorial Associate: **Anthony J. Tolbert III** ● Business Manager: **Warren P. Clark** ● Advertising Manager: **John H. Fisher** ● Circulation Manager: **Thomas B. Newton.**

Vol. V, No. 11, copyright 1961 by Lovick Pierce, Publisher.

For Non-Drinkers Only—Lifetime

New Low Cost Plan pays $100 weekly from 1st day in hospital.

No waiting periods ★ No age limit ★ No salesmen ★ Good in any accredited hospital anywhere in the world.



Think of it! $100.00 weekly from your first day and for as long as you remain in the hospital! The Gold Star Policy, available *exclusively* to Non-Drinkers, provides the most modern, most complete hospitalization coverage available at an incomparably low rate.

This money is paid to you in cash to be used for rent, food, hospital or doctor bills—anything you wish, and your policy can never be cancelled simply because you get old, or have too many claims.

Every day, over 64,000 people enter our hospitals—47,000 of these for the first time. No one knows whose turn will be next, whether yours or mine. But we do know that a fall on the sidewalk or stairs in your home, or some sudden illness could put you in the hospital for weeks or months, and could cost many hundreds, or even thousands of dollars.

If you do not drink and are carrying ordinary hospitalization insurance, you are, in reality, helping to pay for the accidents and hospital bills of those who do drink. This is an unfair penalty.

LOW RATES FOR NON-DRINKERS

This wonderful, generous protection costs only $4 a month for each adult, age 19 through 64, or $40 for twelve full months. For each child under 19 the rate is just $3 for a month's protection—or $30 for a full year.

And remember, with Gold Star, the NO-LIMIT hospital plan, there is NO LIMIT on how long you can stay in the hospital, NO LIMIT on the number of times you can collect (the company can never cancel your policy), and NO LIMIT on age!

COMPARE THESE LOW RATES

Since we limit our membership to non-drinkers only, you save up to 40% on comparable hospitalization. Any individual who does not drink, regardless of age, can apply for this new type of low-cost protection. Even if you are covered by another policy, the Gold Star Plan will supplement that coverage and pay in addition to your present policy.

Because it costs only pennies a day to have this wonderful protection against sickness and accidents, many of our members have insured their parents as well as themselves. There is no limit to the number of times you can collect. We know you will find that Gold Star offers the finest coverage for less money.

(*Advertising*)

ospitalization Plan

GOLD STAR — TOTAL ABSTAINERS HOSPITALIZATION POLICY

Pays You $100 Weekly ... even for Life!

NIOR CITIZEN'S POLICY FOR PEOPLE OVER 65

ut know, those over 65 frequent- it difficult to get hospitalization nce. Not with Gold Star! Why l our elder citizens who need it e denied this protection? Gold ffers a special Senior Citizen's for people who are 65 or over, ost of only $6.00 per month, or per year. This policy has iden- the same liberal benefits as the rd Gold Star $100 per week , and is good for life!

HY THIS GOLD STAR PLAN WAS FORMED

old Star Total Abstainer's Pol- as originated by De Moss As- es, who felt that folks who do rink ought to be entitled to spe- rotection at a special rate. This very first hospitalization policy esigned for and sold only to total ners. This Plan is underwritten me of America's foremost com- s and now has satisfied policy- rs in all 50 states, in Canada and ny foreign countries.

y Policyholders Write:

ton Darms, Zion, Ill. "When I took out this had no idea that I would need it so soon. I in good health for over 9 years without a sick I hoped it would never be necessary to go to al. My attack of pneumonia was a sudden sur- t I thank God for De Moss Associates who gave ent help in this great time of need. You mani- eautiful Christian spirit and I thank God for the ilanthropic help that you gave me."

sther G. Powers, Norwalk, Ohio. "Thank you much for your draft received so promptly in pay- my claim of benefit . . . I have found that I red in a very reliable company, proved by your and considerate handling of my claim."

L. Armstrong, Los Angeles, Calif. "The check day. Thanks so much. You indeed are very loyal. 81 years these are the first checks for illness I er drawn or ever needed, and I am more than . Thank you for your courtesy and promptness."

. Gilbert, Lafayette, Ind. "Indeed I have been ely satisfied with your service and wish to express reciation for checks received in payment of my claims. Since we are in very moderate circum- this insurance has indeed been a blessing to us thank you and praise the Lord for making this ssible for us."

GOLD STAR BENEFITS GUARANTEED IN WRITING!

- ★ Pays you $100 weekly while you are in the hospital in addition to Workmen's Compensation or any other hospital insurance you may carry.
- ★ Good in any accredited hospital anywhere in the world (including missionary hospitals).
- ★ Policy good in all 50 states!
- ★ Guaranteed renewable (only YOU can cancel).
- ★ No age limit. Immediate coverage; full benefits go into effect the day your policy is issued.
- ★ There is no limit to the number of times you can collect.
- ★ No waiting periods. Pays from very first day you enter the hospital, in cash tax free!
- ★ No policy or enrollment fees.
- ★ Policy is mailed to your home. No salesman will call.
- ★ All benefits are paid directly to you and can be used for rent, food, hospital, doctor bills—anything you wish.
- ★ Claim checks sent air mail special delivery.
- ★ Every kind of sickness and accident covered except, of course, pregnancy, any act of war, pre-existing conditions, or hospitalization caused by the use of alcoholic beverages or narcotics. Everything else IS covered.

ADDITIONAL GOLD STAR BENEFITS

Pays $2,000 cash for accidental death.

Pays $2.000 cash for loss of one hand, one foot or sight of one eye.

Pays $6,000 cash for loss of both hands, both feet, or sight of both eyes.

Outstanding Leaders Say:

Dr. E. Stanley Jones, internationally renowned evangelist, missionary leader and author: "It is a pleasure for me to recommend the De Moss Gold Star Hospitalization Plan for Total Abstainers. An insurance plan such as this which provides special consideration and service to those who do not impair their health by drink is a move in the right direction and long overdue."

Dr. Ralph W. Sockman, nationally known Preacher and Author: "It has been my life-long policy never to give public endorsement to any commercial enterprise, but I am most heartily in favor of the principle involved in the Gold Star Plan. It seems only fair and just that those who abstain from alcoholic beverages should not be penalized for those who indulge."

J. C. Penney: founder of the famous J. C. Penney chain stores and noted philanthropist, says: "I have a sincere conviction that liquor is one of the chief causes of unhappiness, both to the people who drink and to those who are near and dear to them. Early in my life I decided not to touch liquor even in moderation. I'm delighted to know of the Gold Star Total Abstainer's Hospital plan that provides a lower rate to non-drinkers. This is the way it should be because most auto and other accidents occur because of drink."

RUSH COUPON NOW!
TO ASSURE YOUR PROTECTION

APPLICATION FOR
GOLD STAR TOTAL ABSTAINER'S HOSPITALIZATION POLICY
814-1161

My name is _____

Street or RD # _____

City _____ State _____

Date of Birth: Month _____ Day _____ Year _____

My occupation is _____

My beneficiary is _____

I also hereby apply for coverage for the members of my family listed below:

NAME	DATE OF BIRTH	AGE	RELATIONSHIP	BENEFICIARY
1.				
2.				
3.				
4.				

Have you or any member above listed been disabled by either accident or illness or have you or they had medical advice or treatment or have you or they been advised to have a surgical operation in the last five years? Yes ☐ No ☐

If so, give details stating cause, date, name and address of attending physician and whether fully recovered _____

I hereby certify that neither I nor any member above listed uses alcoholic beverages and I hereby apply for the Gold Star Abstainers Hospitalization policy based on the understanding that the policy applied for does not cover conditions originating prior to the date of insurance and that the policy is issued solely and entirely in reliance upon the written answers to the foregoing questions.

Date: ..... *Signed:* X .....

GEN APP—1010 4

HERE ARE THE LOW GOLD STAR RATES		IF YOU PAY MONTHLY	IF YOU PAY YEARLY
	Each adult age 19-64 pays	$4.	$40.
	Each adult age 65-100 pays	6.	60.
	Each child age 18 and under pays	3.	30.

SAVE TWO (2) MONTHS PREMIUM BY PAYING YEARLY!

THE GOLD STAR PLAN
is underwritten by the following leading companies (depending upon your State of residence):
Old Security Life Insurance Company Kansas City, Missouri
Nat'l. Liberty Life Insurance Company Valley Forge, Pa.
World Mutual Health & Accident Ins. Co. of Pa. King of Prussia, Penna.

MAIL THIS APPLICATION WITH YOUR FIRST PREMIUM TO **DE MOSS ASSOCIATES INC.** VALLEY FORGE, PENNA.

MONEY-BACK GUARANTEE

We'll mail your policy to your home. No salesman will call. In the privacy of your own home, read the policy over. Examine it carefully. Have the policy checked by your lawyer, doctor, Christian friends or some trusted advisor. Make sure it provides exactly what we've told you it does. Then, if you are not fully satisfied, mail it back within 10 days, and we'll promptly and cheerfully refund your money by return mail—no questions asked. We want you to be completely satisfied. There is absolutely no risk and no obligation whatsoever.

HERE'S ALL YOU DO:

1. Fill out application at right.
2. Enclose in an envelope with your first payment.
3. Mail to De Moss Associates, Inc., Valley Forge, Pa.

YOU WILL RECEIVE YOUR GOLD STAR POLICY PROMPTLY BY MAIL. NO SALESMAN WILL CALL.

SELECTED BITS FROM YOUR

TOGETHER 740 N. RUSH STREET CHICAGO

Letters

'Where Is Church Heading?'

CLARENCE E. THIELE, *Chaplain*
Paramus, N.J.

Really! Is there such a dearth of thought among young people of The Methodist Church [see *Why I Go to Church* September, page 13]? Of the eight winners, only four are from The Methodist Church. It has been said for a long time that Protestants do not know the why of their faith. If the other essays were weaker than the winners, where is our church heading?

Frankly, I didn't know whether to laugh or cry. Since when have we adopted beatnik reasoning to justify church attendance? Did I miss something? Was it a humorous essay? ". . . maybe I just sit in church thinking about the weather, cars, or girls, as many of the people around me seem to be doing."

Why you declared the first two essays as equal in merit is beyond me. Is it that you have combined two opposites? Or are you trying to show the contrast between a Methodist and someone who isn't a Methodist?

I only wanted to protest that this does not seem representative of the mind of Methodist youth. I know many wholesome young people who have a positive approach to life.

Good question, Mr. Thiele! Stimulation of thinking was a major purpose of the John Dickins Award—winners for which were selected by three judges, two of them Methodist ministers and the third a teacher of journalism who is an active Methodist layman. —EDS.

'Heartsick' . . . but Thankful

R. C. BENNINGHOVE, *Pastor*
Carson, Va.

May I extend my deepest sympathy to the judges of the John Dickins Award essay contest. If the two winning essays [*Why I Go to Church*] are awarded first place, how shallow were the others?

Miss Chapman's essay has much to say that is good, but she still needed to go further if she was really giving a "personal testimony" on why she goes to church.

Mr. Henze's egotistical essay is sham and pretense, and seems to be the testimony of a person who has been going through the motions of worship but who never has had a personal experience with the Lord Jesus Christ.

I thank God that these young people had the opportunity to express themselves. It has made me, as a pastor, a little heartsick to read it, but it has given me a greater determination to see that my young people really know why they go to church.

Minister's Thought Stimulated

ARNOLD DEZUTTER, *Pastor*
Marquand, Mo.

About three years ago I first became acquainted with The Methodist Church and TOGETHER. Many thought-provoking articles have appeared in this fine publication, but none has impressed me as much as the personal testimonies of Jo Chapman and Richard Henze on *Why I Go to Church.*

Since reading their articles, the same question has been raised in my own mind. I am sure that also is true of most readers of TOGETHER.

It may seem odd for a minister to admit this, but I feel that we in the ministry must be able to answer this question in our own minds before we can truly lead others in the Christian life.

'You Should Have Heard . . .'

JUANITA GODFREY
Birmingham, Ala.

I read with special interest the article *Why I Go to Church* in your September issue, and used it for my Sunday-school lesson with a group of college students. You should have heard the ideas and thoughts expressed! It was one of the greatest lessons we have had, and it came from your magazine.

One Horse, 'Pasturized'!

LAURA E. KOON
Lincoln, Nebr.

I was especially pleased with *Don't Put Me Out to Pasture* [August, page 21] by Frances Fowler Allen.

The article expressed my sentiments exactly. But the illustration didn't seem right to me. It was the old horse they put out to pasture. They ate the cow.

With all my heart, I, too, say, "don't put me out to pasture."

'We Are Delighted . . .'

MRS. O. A. DONNENWIRTH
National Sponsor, Kappa Phi Club
Columbus, Ohio

On behalf of all the national officers of Kappa Phi, may I express sincere thanks to TOGETHER for the feature story *Meet Terry Turner and Her Kappa Phi Sisters* [September, page 62].

To say that we are delighted is putting it mildly. The pictures are excellent and the article is well written, bringing out important features of Kappa Phi which make it unique.

Wants That Old-Time Religion

MRS. RAYMOND BECHT
Glenwood, Ind.

I was very disappointed in the August TOGETHER. I don't see why we have to have such performances as described on pages 2 and 3 [*Fairest Lord Jesus*]. Old-fashioned Gospel preaching is needed, not play acting of our wonderful hymns.

The picture of a Methodist chaplain with his prayer book, on page 59, is also revolting to me. Since when do preachers need prayer books? I thought prayers came from the heart.

Speak up! you good old-fashioned Gospel-preaching Methodists.

"Play acting" of our hymns?

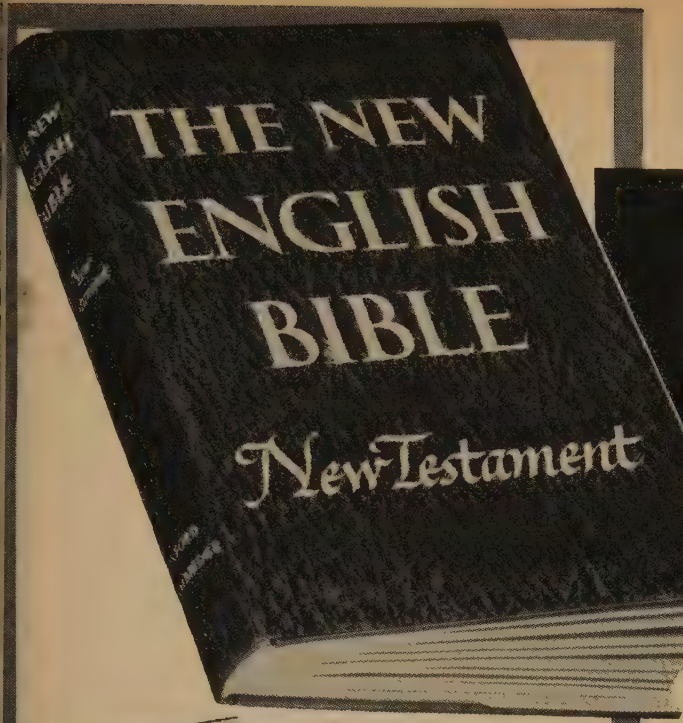
'Please Clarify . . .'

C. A. WOODWORTH, *Pastor*
Oakland, Calif.

Georgia's Wesleyan College—Always Making History [September, page 37] was so appealing that increased applications might make history. For that reason, please clarify two phrases. Does "traditionally select" in regard to admission mean segregated, or does "the atmosphere is decidedly Christian" hint at integration?

In this confusing era it is important that we be explicit in defining "personal qualities" among college requirements. Whether or not any such college has made history by integrating should be

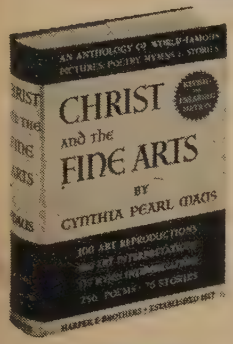
Join our crusade for clean, decent books...



ACCEPT ALL 4 OF THESE FINE BOOKS FOR ONLY $3.00 (AN $18.80 VALUE!) WITH MEMBERSHIP

THE NEW ENGLISH BIBLE, *New Testament*

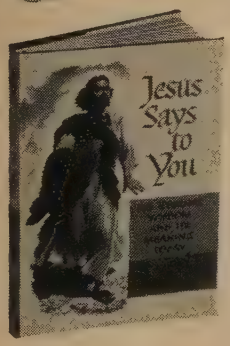
The great beauty and warmth of the NEW ENGLISH BIBLE, *New Testament* cannot adequately be described. Reading this superb new translation is like reading the Bible for the first time. In the very words we speak and use today, the Scripture comes alive. The meanings, previously hidden by phraseology of an earlier time become clear and instantly understandable. As Dr. Daniel A. Poling said, "... you will find it, as I have, one of your most treasured possessions." Regular price $4.95.



CHRIST AND THE FINE ARTS

By Cynthia Pearl Maus

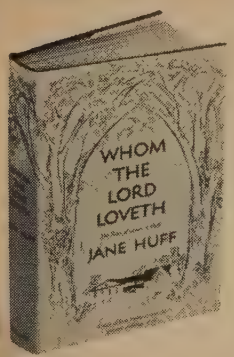
Here under one handsome new cover are the true masterpieces of art and literature inspired by the great themes of the New Testament. This brand new and greatly enlarged edition of a world-famous anthology now includes 100 Art Reproductions in wonderful new photolithography, 100 Art Interpretations, 117 Hymn Interpretations, 256 Poems, 76 Stories. Regular price $5.95.



JESUS SAYS TO YOU

By Dr. Daniel A. Poling

Here, compellingly demonstrated, are the abiding truths of the teachings of Jesus. As Dr. Poling explains the wisdom behind the words of Jesus, you gain clear insight of their vital importance to our world of crisis today. You find new power for your own life. Regular price $2.95.



WHOM THE LORD LOVETH

By Jane Huff

The story of the courage of Jim Huff who, at the age of forty, left worldly success to become a minister of the Lord. His wife, Jane, tells how, in spite of tragic and painful illness, Jim continued to serve his parish and become a profound source of inspiration to all who knew and loved him. Regular price $4.95.

Even if these fine books grace your library today, they will make wonderful gifts this Christmas for those you love

AS A MEMBER OF THE FAMILY BOOKSHELF

- ★ You join with us in our crusade against immoral "literature" by belonging to a book club that has distributed only the finest books for over a decade... not one word of which you would not want your children to read.
- ★ You accept or reject selections as you please, after reading about the books in the newsletter you receive each month. You may also reject any book even after you receive it simply by returning it within seven days.
- ★ You pay for your books only *after* you receive them and never more than $3 each, regardless of higher publishers' prices.
- ★ You need buy as few as four selections during the year, after this initial offer.
- ★ For each two additional selections you will receive a valuable FREE Bonus Book worth up to $6.95—thus building up an enviable family library at tremendous savings.

JOIN NOW... SEND NO MONEY

ALL 4 BOOKS FOR ONLY $3

- THE NEW ENGLISH BIBLE, New Testament
- CHRIST AND THE FINE ARTS
- JESUS SAYS TO YOU
- WHOM THE LORD LOVETH

CHRISTIAN HERALD'S FAMILY BOOKSHELF, Dept. B-41
207 East 37th Street, New York 16, N. Y.

Yes, I want to take advantage of your 4 books for $3 offer! Please send me the 4 books listed above and bill me only $3 plus postage and handling. Enroll me as a member of the Family Bookshelf and send me the Preview each month so I can decide whether or not I want the selection described. I need buy only four during the entire year to fulfill my membership requirement. For each additional two books I do accept, you agree to send me another valuable Bonus Book worth up to $6.95 FREE.

Name_____

Address_____

City_____ Zone____ State_____

made known. Those of us who use these articles in counseling students need to know.

In common with most Methodist-related colleges in the South, Wesleyan does not have Negroes in its student body. Admission policies for any private institution are determined by its board of trustees.—EDS.

'Sadly Ignored' No More!

SUSAN PERKINS
Ashburn, Ga.

I must tell you how delighted I am to see the pictorial on Wesleyan College in the September issue. I am a student there and often have thought Wesleyan was sadly ignored in the national scope of education.

I hope your article will spur greater interest among Methodists all over the world in the fine work that the "oldest and best" has done over the years in preparing young women for maturity and leadership.

Series 'A Sincere Meeting'

HIRAM B. HOLDRIDGE, *Pastor*
Chicago, Ill.

I note with great interest the new series, *We Believe*. This sincere meeting of serious and significant questions gives me still another reason for promoting TOGETHER for my congregation. Many thanks!

What Do We Believe?

SEYMOUR D. HALFORD, *Pastor*
Chicago, Ill.

Twenty years ago a Sunday-school superintendent in my father's church could boast, "You can be a Methodist and believe anything." That will no longer do. Methodists today are hungry to know what The Methodist Church believes.

Now, at last, in the September issue [page 45], we are served the first article of the *We Believe* series. Dean F. Thomas Trotter starts us off with *The Church: Here Man Worships and Serves*. On the whole, I liked the article, and agree with Dr. Trotter.

But who is he that the reader is compelled to agree or disagree with him? I thought the intention was to publish a series on what *we* believe. Here, however, Dr. Trotter presents what *he* believes about the church, taking as his theme a phrase from the bogus Korean Creed, "the fellowship for worship and service of those united in the living Lord."

True, he does make one passing reference to Article XIII of our Articles of Religion [*Discipline*, page 33]. But if he intends to write on what we as Methodists believe, why not take Article XIII and explain to us what it means? After all, that is what The Methodist Church *officially* believes concerning the church.

Degree Mills in Colorado, Too

LEROY V. GOOD, *Director*
Education Beyond the High School
State Department of Education
Denver, Colo.

Let me congratulate you on the excellent article, *Degree Mills Hurt America*, which appeared in your September issue [page 23]. It is one of the most comprehensive articles that has come to my attention recently. We need more of this kind of public information to support our move in this state for appropriate legislation to control such institutions.

Thanks From Washington

THERESA WILKINS
Assistant Specialist
U.S. Office of Education
Washington, D.C.

We wish to acknowledge with thanks the tear sheet of Stanley S. Jacobs' article, *Degree Mills Hurt America*. We are grateful to you for your assistance in helping to inform the American public about this threat to American higher education.

You Can Have

Everything You Want

In Successful Retirement Living

At beautiful Crestview.

- Independence and Security
- Good Food—Friends—Freedom
- Guaranteed life care among active persons
- Good Home—Health—Happiness
- Excellent location—transportation—shopping —good residential area
- You will enjoy furnishing and decorating your own apartment
- Garages available
- Truly a rare value in an atmosphere that produces peace of mind
- The newest and finest non-institutional Methodist development
- Located in suburban Toledo

Write for information to:
James J. Boomgard, Jr.

Crestview, 5330 HARROUN ROAD, SYLVANIA, OHIO

Together / NEWSLETTER

EAR HIGH HURRICANE LOSSES. At press time, no official estimate had been made of the damage suffered by Gulf Coast Methodist churches in the path of hurricane Carla. However, one Texas Conference leader said it undoubtedly would be extensive. The Texas Annual Conference, in special session immediately after the storm, appealed for help from member churches that had escaped damage. A few days later, Texas Methodist leaders met in Houston to evaluate the damage. In Philadelphia, Dr. B. P. Murphy, secretary of the church extension section of the Board of Missions' Division of National Missions, said a church-wide appeal for aid might be made if the damage exceeds insurance-covered losses by $400,000 or more.

RREST MORE MISSIONARIES. The Methodist Board of Missions reports four more of its missionaries have been arrested in Angola by Portuguese secret police. They are the Rev. Wendell Golden, Rockford, Ill.; the Rev. Edwin LeMaster, Lexington, Ky.; Fred Brancel, Endeavor, Wis., and Marion Way, Jr., Charleston, S.C. The board charges the arrests are a continuation of government harassments prompted by Protestant criticism of Portuguese colonial policies. Five U.S. Methodist missionaries now have been detained by the Portuguese police. The Rev. Raymond E. Noah of Palco, Kans., was arrested July 14 and deported to Geneva, Switzerland. [See Newsletter, September, page 11, and Angola Missionary Jailed, October, page 69.]

CALL MORE CHAPLAINS. The U.S. Defense Department has asked The Methodist Church for 32 more chaplains—20 for the Army and 12 for the Navy—in the current build-up of the armed forces. The church now has 172 chaplains on duty with the Army and 124 with the Navy.

OVERSEAS AID UP. American Protestant churches, through Church World Service, shipped 235,664,850 pounds of food, medicine, clothing, and other relief materials valued at $19.6 million to the needy in 46 countries during the first eight months of 1961—an increase of nearly 28 per cent over shipments for the same period in 1960.

(More church news on page 66)

Give . . .

your church a voice in grateful

Memoriam

The rich, inspiring voice of Schulmerich® Memorial Bells sounding out in memory of a loved one. Remembering. Calling all to pray. You could not ask for a more fitting, more beautiful spiritual tribute.

In your own lifetime Schulmerich Memorial Bells are a most gratifying gift to your church in your name.

Appropriate plaque if you wish. No bell tower needed. Write for details.

SCHULMERICH
CARILLONS, INC.
31111 CARILLON HILL • SELLERSVILLE, PA.

®Trademark of Bell Instruments produced by Schulmerich Carillons, Inc.

What's ahead for Chrysler?

The people in charge talk briefly about what they are doing

Suppose somebody put you in charge of America's seventh largest industrial company in sales with assets of one billion, 369 million dollars and said:

"You have more than 82,000 people working for the company.

"You have 86,000 stockholders.

"You have more than 6,000 dealers who sold more than three billion dollars' worth of cars and trucks in 1960.

"You do business with more than 12,000 other companies.

"And remember what you owe to the people who own the more than 11 million Chrysler-built cars and trucks now on the road in the U. S. alone.

"You're in charge. Fix what's wrong, keep what's right, and move ahead."

That's the job they gave us and that's what we intend to do . . .

"Fix what's wrong, keep what's right, and move ahead"

With the cars we have for '62, and by keeping our eye on these objectives, we are confident we will move ahead rapidly.

1. We plan to make it necessary for every automobile buyer once again to *"look at all three."* This can be accomplished only by offering *cars with something extra in every price class.* This we are doing!

2. In addition to offering cars with something extra in every price class, we will continue to offer *the best built cars in every price class.* To accomplish this, we have tightened up our already rigorous quality control program. *You'll see the results in our 1962 cars now on display.*

3. We are dedicated to turning out cars that will give you peak performance, that will handle gas as though it were rationed, and will require a minimum of attention and expense. We're doing it now, and we're going to do even better.

4. Chrysler Corporation has the best engineers in the business. It is our job to see that their best ideas go into our cars.

In accomplishing these four basic objectives, we will offer you cars in every price class that give you the most for your dollar when you buy them and the most for your dollar at trade-in time.

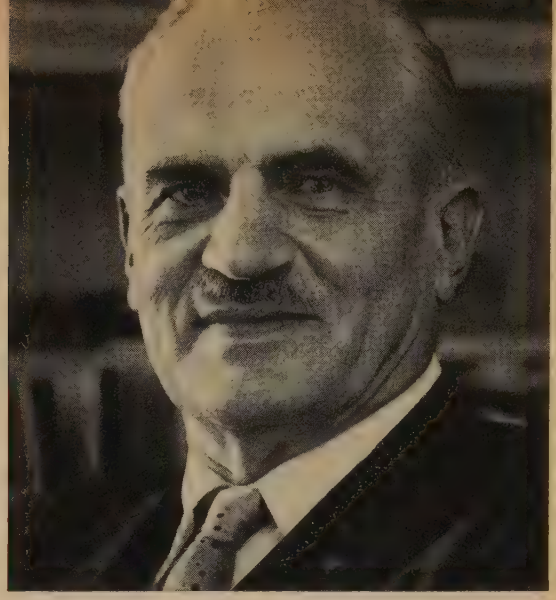
The people at Chrysler Corporation

Where engineering puts something extra into every car

PLYMOUTH • VALIANT • DODGE • DART • LANCER • CHRYSLER • IMPERIAL • DODGE TRUCKS
SIMCA CARS • MOPAR • REDSTONE • JUPITER • AIRTEMP • AMPLEX • CYCLEWELD • MARINE AND INDUSTRIAL ENGINES

✠ *Personal Testimony*

Significance in a Changing World



By ARTHUR H. COMPTON
Nobel Prize Winner in Physics
Former Chancellor, Washington University, St. Louis, Mo.

A GREEK thinker more than 2,000 years ago looked about him and coined an epigram that fits our day even better than his: "There is nothing permanent but change."

Changes in our ways of living are so commonplace even children today accept them as normal. And we older ones see traditions and values and standards change before our eyes. People often say to me, "You men of science are responsible for this chaos. Why doesn't science have something to help us find our way?"

I'm reminded of the lawyer who asked Jesus, "What shall I do to inherit eternal life?" When Jesus had explained that the two great commandments were to "love the Lord your God, and your neighbor as yourself," he added: "Do this, and you will live."

I have confidence in science, but I also am aware of its limitations. Always it is a means—not the guide—to the future. By using it to benefit mankind, we find its meaning and purpose.

In his book, *The Epic of America,* James Truslow Adams reviews what made the United States great. Examining our material riches and contributions one by one, he casts them aside.

"If the things listed were all we had had to contribute," he writes, "America would have made no distinctive and unique gift to mankind. But there has been also the *American Dream,* that dream of a land in which life should be better and richer and fuller for every man, with opportunity for each to develop according to his ability.

Adams says, "It is not a dream of motorcars and high wages merely, but a dream of a social order in which each man and each woman shall be able to attain to the fullest stature of which they are innately capable, and be recognized for what they are, regardless of the circumstances of birth or of position."

What we need today is a new commitment to that dream. "Neighbor" and "each man and each woman" must mean all men. Whether we want it or not, the changes created by science are making us citizens of the world. Mankind's increasing interdependence is an inescapable fact of our time. Even as we move about from place to place at an accelerating pace, we are being drawn into closer relationship with our fellow men. The specialized skills which enable us as individuals to fit smoothly into a complex society also make us more dependent upon others for much of our existence. This is true throughout the whole world.

"But," you may protest, "we believe that all men should be free. We Americans fought a war of independence, and now you say we're interdependent. Can we be free in an interdependent world?"

The answer is "yes," if we commit ourselves to the cause of all men. Augustine, the early Christian, faced with the same question, replied, *Ama et fac quod vis.* ("Love and do as you wish.") But our love must include all God's children. Our commitment must be not to our school, our city, our country, our race, or our churches alone—but to the mutual aspirations of mankind. One of our greatest needs is the need to be needed, and only when we are committed to the common goals of all people can we be in harmony with life and truly free.

The commitment must not be made with the hope of political, economic, or social advantage alone, but out of complete loyalty to man. In this changing world, where men are steadily becoming more interdependent, life can take on deeper meaning and greater satisfaction only when we are intimately concerned for the welfare of others.

"Do this," Jesus said, "and you will live." I believe this is the way—the great commandment, the glorious promise, the dream that puts an element of changeless significance into a changing world!

Americans Always on the Go: Who?

EVERY YEAR, nearly 35 million Americans move from one job to another, from farm to city, from city to suburbs, or from one state to another. And, as our population passes the 180 million mark, this amazing rate of human migration increases in numbers and tempo.

This has been true from the first. Like a great river thrusting rivulets into the unknown, our pioneer ancestors raced south and west, breaking through Appalachian passes, flowing down valleys and along primitive trails into the Middle West, stopping briefly in quiet hamlets to gather force, then surging across the Great Plains and around towering mountains and vast deserts to be stopped at last by the mighty Pacific. A brief lull, before the automobile age, heralded the 20th century and the bewildering cross-currents of national mobility we know today.

To assess the many dimensions and implications of American mobility, its sheer vitality and dynamic surge, the American Institute of Public Opinion assigned its nationwide corps of reporters to talk to a cross section of adults from Maine to California. Our survey was based on the time-tested system used in numerous polls taken by the Institute during my 25-year association with it.

The first question our veteran pollsters asked was: "Were you living in the same house or dwelling, where you now live, four years ago?"

Sixty-three per cent said "yes," 37 per cent said "no." Some, of course, had moved more than once in the four-year span. While approximately two thirds of those who had moved had taken up a new residence in the same county, it is interesting that of those who moved, one out of six went to another state, in many cases hundreds of miles away.

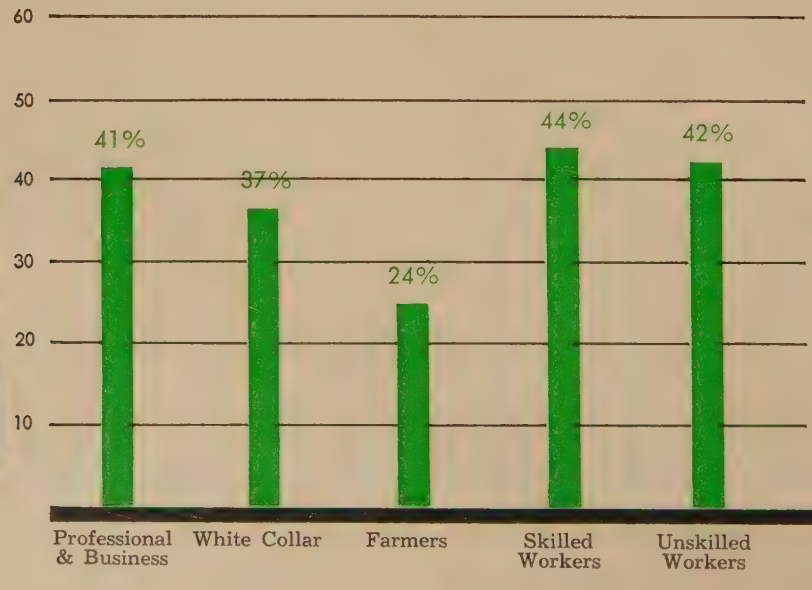
The far-reaching effects of such mobility penetrate almost every phase of our national life. It affects everything from automobiles and power mowers to the corner grocery store. It can mean life or death to a community; it may decimate the inner-city and bloat suburban areas with chaotic growth. It poses problems for schools, local governments, society in general—and, perhaps more than any other institution, the church.

We found that manual workers are the most mobile occupation group; that the nation's farmers are least likely to move in any given period. Moreover, the larger the city, the more mobile its population.

Now that Americans live longer and retire with pension benefits and Social Security, they are generally free to move wherever they want—and they do. These older people are apt to move to where the sun shines brightest and oftenest, as a quick visit to California, Arizona, Florida, or Texas will bear out.

Like the retiring oldsters, thousands of job-following young people are on the move. Wherever new developments in industry require special aptitudes, interests, and training, there go younger staff members and junior executives. In suburban areas it is not uncommon to find "For Sale" signs in front of half a dozen houses on what appears to be a prosperous block. A "For Sale" sign these days does not mean the community is on the skids or the home owner out of a job. Chances are he

PER CENT WHO HAVE MOVED—BY OCCUPATION



...ere? Why?

A Report by **George H. Gallup**
Director, American Institute of Public Opinion

...as transferred on short notice to another state and is ...lready at his new post, leaving wife and children behind ...ntil the home is sold.

When we bring our typical American-on-the-move ...nto sharper focus, we find that his way of life has been ...rofoundly affected, that he often is battered by external ...ocial and economic changes which create internal frus...ration and insecurity. If he sincerely seeks stability ...midst his mobility, he has many adjustments to make. ...t will take him some time to get involved in the activi...es of his new community—if he ever makes the effort. He may even change his political party, not through ...onviction but to conform to the voting habits of his ...eighbors.

His church-joining habits, too, may be erratic. In the ...ew community, many mobile Protestants find they ...refer the Presbyterian minister's sermons, the Meth...dists' hospitality, or the new Congregational building ...o the church of their former denomination across town.

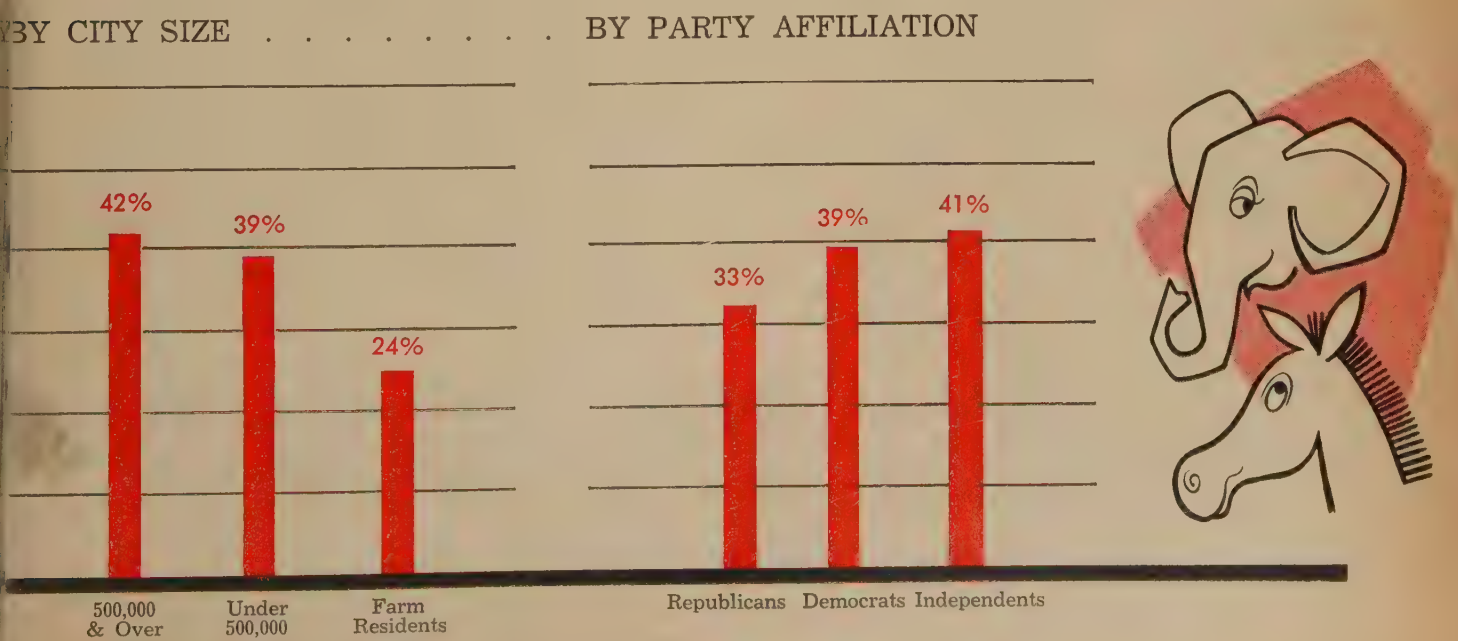
A National Council of Churches study of 15,000 local ...ongregations turned up some churches with as many as ...3 per cent of their members who were formerly of a ...ifferent denomination. Such church-hopping indicates ...hat many churchmen are less committed to denomina...ional doctrines than to choosing churches on social ...erits.

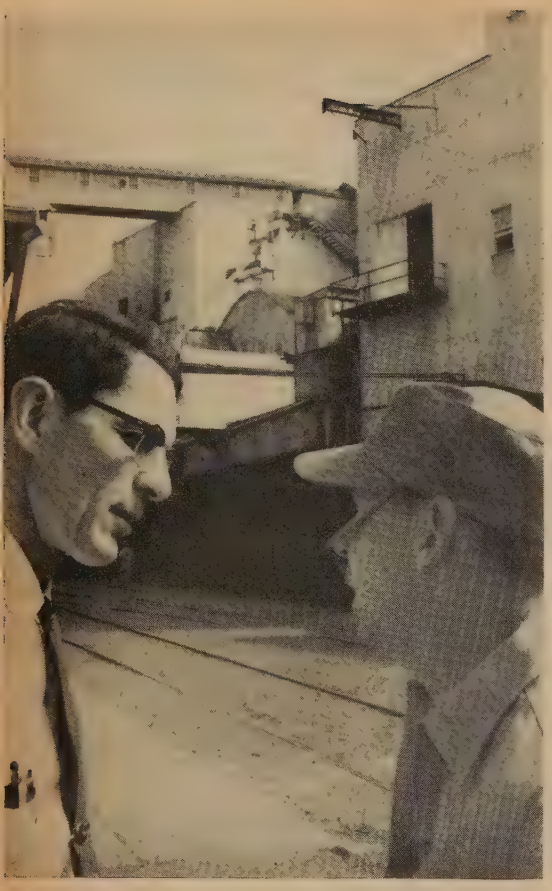
Even more discomfiting to the churches, however, ...re the thousands who simply drop out of sight when ...hey move. In a Baptist survey of 1,400,000 persons liv...ng on the burgeoning Florida East Coast, 75 per cent ...f the residents told pollsters they had no active church membership. Many were in the retirement-age bracket.

A challenge of a different sort confronts churches in communities where religious complexions change with new residents. Once predominantly Roman Catholic and Jewish city neighborhoods become areas for Protestant opportunity as rural whites and Negroes, mostly from Protestant traditions, move in. On the other hand, many once-Protestant suburban realms show increasingly mixed religious patterns as new commuters arrive.

It is not unnatural, perhaps, for the mobile American and his family to take less interest and pride in a community where they expect to spend only a few years. Areas of high mobility tend to become socially disorganized; they appear to have higher rates of divorce, insanity, alcoholism, suicide, and delinquency. Families on the move may care little what a temporary neighbor thinks of their behavior.

All these factors pose thorny new problems for today's churches, whether in the crumbling ruins of an inner-city (where slums creep in when old settlers move out), or in the rapidly beating heart of a posh suburb. But is mobility necessarily bad? Of itself, certainly not. The motive behind our moving, after all, is the same as it has always been—better jobs, new horizons, the dream of better lives for ourselves and our children. But, as never before, the church stands as an island of refuge in the flood tide, its opportunities for growth and service unprecedented. Its great challenge: to continue to serve as the one great spiritual "port in a storm," a haven for the moving masses who seek stability, permanence, and order in what often seems to them a bewildering chaos.





Ronald Bowman and Family—

plus the Bus!

Production manager for a livestock feed mill, Cornell University grad Bowman (left) travels a lot to supervise work at five plants in four states.

An early morning kitchen scene: Dad prepares breakfast orange juice; Mom bakes cookies for school lunches; David snitches bits of dough.

Dressing for school, Mary gets help with buttons. Each family member shares in household duties; Mary's include fetching mail and carrying out cans.

THE RONALD BOWMAN family hadn't taken a vacation trip together in four years, and the prospects for doing so were dim. Nine Bowmans just couldn't squeeze comfortably into the family car, certainly not with room left for luggage—or even picnic paraphernalia.

Perhaps it wouldn't have mattered so much if this Methodist family had lived in a less inviting locale. But their home town, Cayuga, N.Y., is in the heart of New York's scenic Finger Lakes country. And the Alleghenies, with their sparkling waterfalls, lush forests, and rocky gorges, are temptingly near.

A solution to their problem dawned in early summer, 1959, when the Bowmans learned that a neighboring school had traded its 43-passenger bus for a larger model and that the trade-in, a 1951 Ford, was going begging for a buyer. With seats removed, it would have 135 square feet of floor space—plenty of room for nine. With work, it even could be made to serve for eating, sleeping, and camping away from home. The Bowmans huddled—and bought it for $450.

Their first task was to eliminate the bus's orange institutional color. Ron and the boys turned the trick with $38 worth of paint—blue and white. Next, with a paper scale model, they blocked out space for beds, bunks,

Home from school, Sally greets sister Helen with exuberant affection. Well qualified by home experience, she baby-sits for pin money.

Off on a Saturday outing to nearby Cayuga Lake, the Bowmans add "Us" to "Bus." Their 33-room home, a familiar Cayuga landmark, is near the fabled Erie Canal, now filled in.

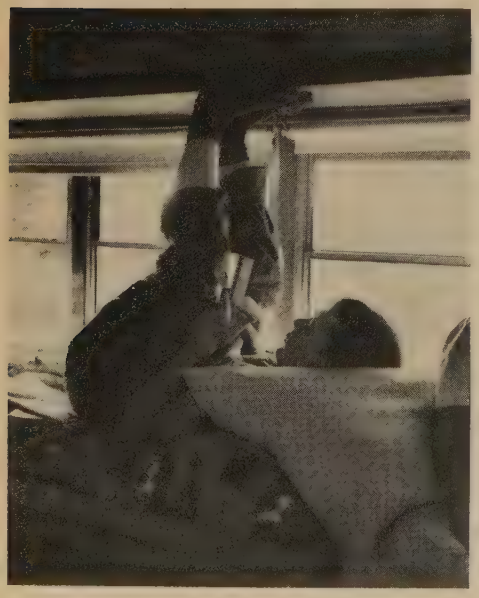
All nine members of the household had a hand in fixing up the bus. From top to bottom: Bruce, 17, Charles, 18, Dad, Mom, Sally, 14, Shirley, 25, David, 12, Mary Joan, 8, and Helen, 5.

storage, and cooking area. Using furniture and other materials on hand, buying a few items, and aided by gifts from friendly Cayuga neighbors, the Bowmans proceeded to outfit their purchase—even to print curtains and green-covered pillows. Total cost, including the original $450, was $686.96. A bottled-gas refrigerator added in 1960, upped the investment by $223.50; but now all important needs have been met, and the upkeep should be reasonable.

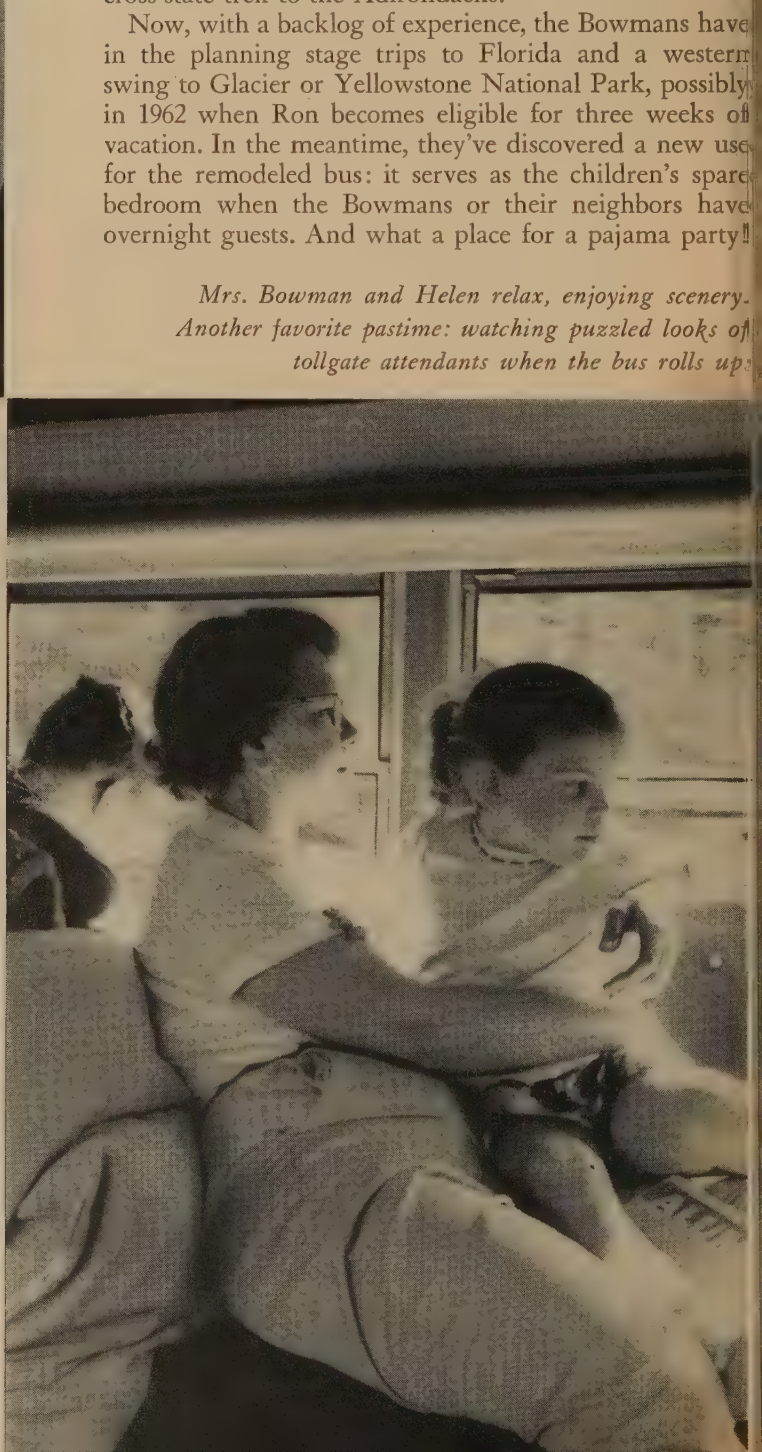
A "dry run," the Bowmans decided, would be best for their first overnight venture, so they drove to Mrs. Bowman's mother's backyard, an hour from Cayuga. (If anything vital had been left behind, Grandmother could supply it!) The weekend was a resounding success, and was followed by trips to nearby state parks and finally a cross-state trek to the Adirondacks.

Now, with a backlog of experience, the Bowmans have in the planning stage trips to Florida and a western swing to Glacier or Yellowstone National Park, possibly in 1962 when Ron becomes eligible for three weeks of vacation. In the meantime, they've discovered a new use for the remodeled bus: it serves as the children's spare bedroom when the Bowmans or their neighbors have overnight guests. And what a place for a pajama party!

Mrs. Bowman and Helen relax, enjoying scenery. Another favorite pastime: watching puzzled looks of tollgate attendants when the bus rolls up.

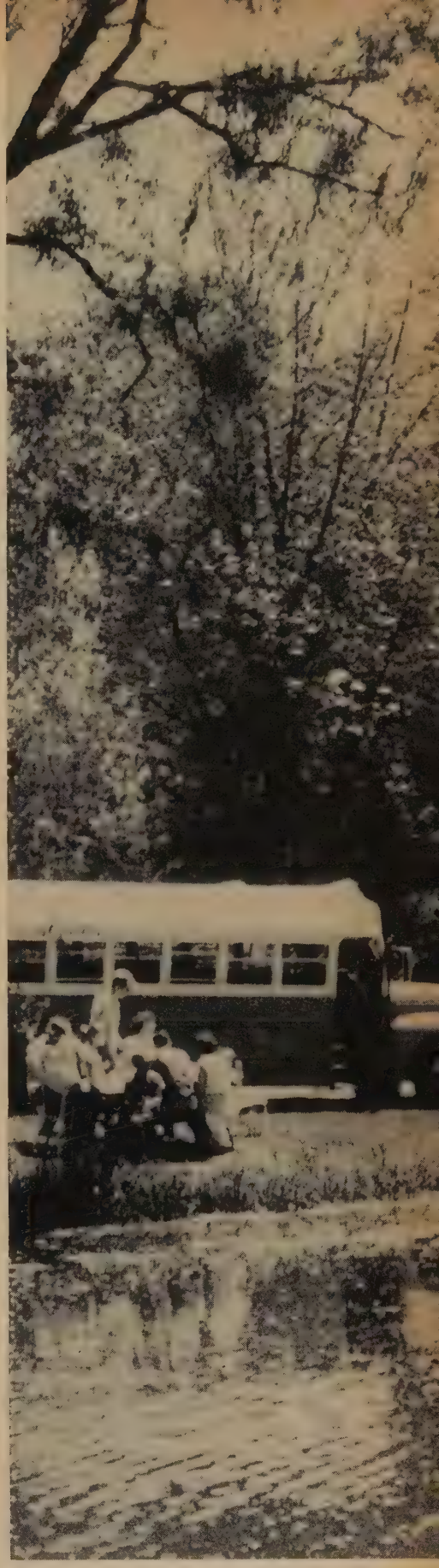


With bunks instead of seats, the bus has all the comforts of home—as David demonstrates above.



Indulging in a bit of bus-borne horseplay, Bruce tosses Shirley over his shoulder. A 25-year-old teacher, Shirley has lived with the Bowmans since she was 15 and is considered a regular member of the family.

Young Bowmans bounce out of the bus (below) for a refreshment stop. Tab for the hungry, thirsty nine was $2.23.



At a woodsy spot near Ithaca, the larder yields a bountiful picnic lunch for nine hungry travelers.

Bring Back

Bishop Francis Asbury, depicted here in an old woodcut, bitterly assailed preachers who wanted to settle down.

YES! *'Set a pastoral time limit'*

Says FREDERICK A. NORWOOD

I WILL make my position clear at the outset: every Methodist minister in regular appointment to a pastoral charge ought to move on to another field ripe for harvest *at least* every eight years. This long-standing Methodist tradition of the itinerancy gradually has been abandoned in modern times. But I believe that for the invigoration of our church, we should bring back our church's old-time emphasis on the traveling minister.

Few preachers have access to fountains of inspiration which flow abundantly more than eight years, and many occupants of pews would sadly admit that their minister finished saying what he had to say four or five years ago. The best share a common limitation with the worst. John Wesley, himself, said, "I know, were I to preach one whole year in one place, I should preach both myself and most of my congregation asleep."

A traveling ministry is central to Methodist doctrine. As distinguished from a "local preacher," a traveling preacher is one who, by virtue of his membership in an annual conference, has committed himself to serve in the appointment to which he is sent. While Wesley generally insisted on annual shifts of his preachers, the young church in America adopted an even more stringent policy, changing appointments every three or six months. Bishop Francis Asbury sternly enforced the rule even as he undertook to "show them the way" with a lifetime of indefatigable itinerating. The time limit was gradually extended, always after lengthy debate, and finally abolished completely with the reunification of the three main branches of American Methodism in 1939.

The complexity of modern society does not permit the rapid pastoral changes of simpler agrarian eras. Such procedure today would be disastrous for the church and gruesome for parsonage families. But eight years is a relatively long time. Six, perhaps, would not be too short, nor 10 too long, but 8 should be ideal—with arrangement for special cases.

In eight years, a concerned pastor can become well acquainted with his people and yet avoid becoming partial to one group or clique. An effective administrator can complete long-range building or expansion plans. An inspired preacher can proclaim the Word of God in its fullness as he has gifts and his congregation needs. A competent teacher can instruct his people over a period twice as long as that normally devoted to a college education.

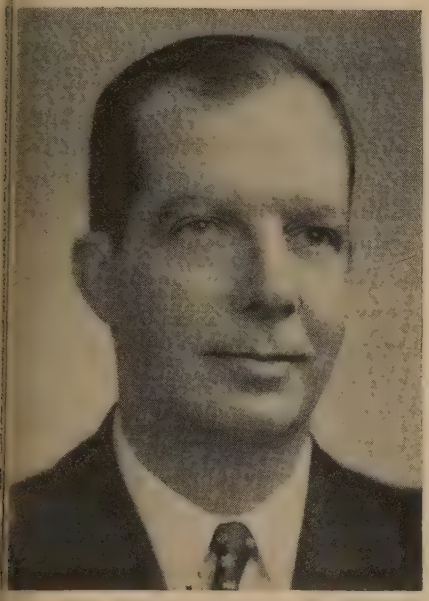
Various factors account for long pastorates. Sometimes a minister is so able that his people wish to retain his services indefinitely. A church large enough and influential enough can scour the field and call the man it wants. Each year, of course, he must be reappointed by the bishop, but this becomes almost automatic. The minister thus may become so completely institutionalized in a single pastoral relationship that the position becomes his. Even more likely, he becomes the "property" of the congregation.

In either case, a man's ministry is compromised as he seeks to please men rather than God. Ever since the days of Wesley, Methodism has successfully resisted the appeal of congregational control. It is all the more important today, when unchristian pressures of society can become intolerable when faced by each individual man alone, that we continue to resist this appeal. Here is the wonderful strength of our connectional system!

the Traveling Minister?

MIDMONTH POWWOW

Americans have been on the move since Colonial times—but never like today! With so many laymen changing homes and churches, what about the preachers? Should they move often, too?



Dr. Norwood is professor of the history of Christianity at Garrett Biblical Institute Evanston, Ill.

Quite a different situation prevails when a minister proves so inept that the people are helpless to replace him simply because no other church will have him. Sometimes a man is so inevitably reappointed to the same charge that it becomes a joke. What grisly humor! If The Methodist Church deems it necessary, from charity or expediency, to tolerate such men in its ministry, the burden ought at least to be shared.

In either extreme, a transfer within eight years would benefit the local church, the pastor himself, and the church at large. Our ablest men are so varied in their gifts that they complement each other in their ministries, and their talents should benefit as many congregations as possible. A great preacher follows an understanding pastor. A prophetic voice balances a master of the devotional life. A scholarly interpreter of the biblical message follows a man alive to the social applications of the Gospel. And no one congregation is surfeited with pulpit oratory, psychiatry, controversy, pedantry, or the social gospel.

The oft heard argument that a minister ought to become a true pastor through a lifetime association with one congregation is fallacious. Who would want the same teacher from grade school through college? A true pastor is effective from the first day of his ministry, and while this relationship may indeed grow with the years, the healing is good from the start. Besides, other congregations deserve his help and can contribute to his growth.

Obviously, certain exceptions apply to the general principle. A few men fill places unique to them in service to the church at large. But what about the congregation whose members are weary, not of the Gospel but of the form of its proclamation?

It is difficult to change pastors today without appearing to pass adverse judgment on the incumbent. In Methodist tradition, a man never has been called to the ministry except by God, never received into the ministry except by his brethren in annual conference, and never sent to minister except on appointment by the bishop. (Only the former Methodist Protestant branch rejected this last provision.) Bishop William McKendree introduced the cabinet system by which the bishop confers with his district superintendents, and the church has learned to value the advice of its laymen. But through all, the strong cord of the connectional system has preserved the integrity of our ministers as men of God.

Thomas Ware, one of the earliest circuit riders, was asked by a non-Methodist as they rode together whether he was a missionary. He declared, "I am a Methodist, and we are all missionaries!" Here is the heart of the Methodist ministry. It began when Wesley claimed the world as his parish and demanded of his preachers that they go wherever they were sent. It lives today in the spirit of men and women who understand that a missionary ministry is the only kind of ministry there is.

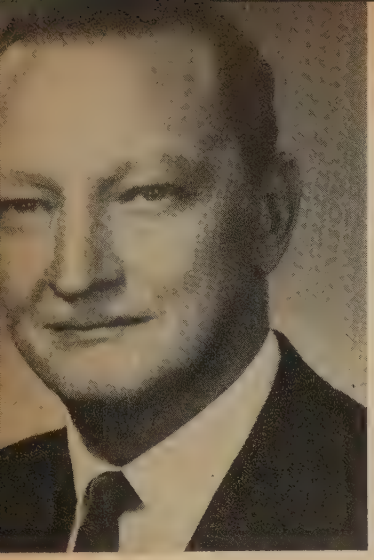
NO! *'Keep our system flexible'*

Declares W. McFERRIN STOWE

FREQUENT moving of preachers is an ingrained tradition among us Methodists. How did this custom, now hallowed by habit, get started?

One reason, quite candidly, is that few of our earliest clergymen, either in England or America, were highly trained academically. Most of these vigorous soul-winners had a run of good sermons, but the supply could be exhausted in a few months time. So, moves were good; each one provided a new crop of listeners for old sermons.

In those days a mobile ministry was our basic organizational pattern. Preachers were called itinerants because each was expected to have at least two preaching points on his circuit. Francis Asbury, America's first bishop, strongly favored the itinerancy and stormed when his



Dr. Stowe is pastor of St. Luke's Church, Oklahoma City, largest in Oklahoma Methodism.

preachers married, knowing marriage could be a prelude to settling in one place. Because of the itinerancy, Methodism was able to follow pioneers to the frontiers as no other church could.

Times have changed. Now, most of our ministers are college and seminary trained, with bigger-bottomed sermon barrels. And although we still have many pastors serving circuits of two or three small churches, urban growth brings more and more cases where two or three ministers—often each of whom has special talent or training in a particular phase of church function—are needed to serve one large congregation.

Methodism no longer needs the traveling-ministry tradition. Parishioners are the travelers these days. When I came to St. Luke's Church in 1951, our membership was a little more than 4,800. We're up past the 6,500 mark now, but not more than 2,300 of the original 4,800 are still here. In many communities, the pastor who has served 10 years is one of the most stable residents. As one of these pastors whose tenure is relatively long, I can speak with conviction when I say that in our age of great social mobility the advantages of a long relationship with the same congregation are not to be brushed aside lightly.

For instance, I have found that the longer is my association with my parishioners, the deeper is their confidence in me as pastor. Counseling opportunities seem to multiply in proportion to the length of a pastor's service. Long associations give him a chance to know well the families of his charge, their likes and dislikes, their needs and ambitions. In our increasingly complex society, this is important. To get beneath the veneer of the image which people consciously project, to know their real selves unprojected, is a matter which takes time—more than just a couple of years association. And at the same time a pastor is rendering increasing service to his people, he is developing among them leaders—both youth and adult—which the church so vitally needs for the future. Such leadership, as every pastor will testify, is not nurtured overnight.

The long pastorate has special advantages to the minister in his role of pastor-prophet. The man who has had more than a few years of service to a community has earned the respect of his congregation and of others. He can better declare what he believes to be the Christian position on controversial questions without losing th respect of his people, even when they don't agree wi him or understand why he has taken an unpopular stan Agreeing with him or not, they will listen to and subtly influenced by his point of view. With long servic too, comes increasing influence on members of the co munity outside the church. Individuals and groups p heed when the pastor, as a respected community lead addresses himself to civic problems and social issues.

Would it be unrealistic to suggest that perhaps th overlong pastorate is no more dangerous to the chur than the too-short one? Sometimes it is easier for minister to move away from a problem than to stay ar solve it. And for a congregation, many times a past can be sent away like a scapegoat—bearing their sins in the wilderness—while they wait with hope that a ne minister may lead them more gently into the Promise Land.

The oft-moved pastor may find it easy to re-use o sermons—and simultaneously lose his capacity to crea new and vital ones. Almost without exception, gre preaching has come out of the demands of long pastorat (though not from all of them, I must add regretfully And the pastors who have written our most stimulatin and helpful books have usually been men who, because long pastorates, found time for study and writing. Th relentless ambition which causes a man to use one sho pastorate after another as steppingstones to greener fiel is one of the built-in problems of the traveling ministr This tendency would be stimulated and the proble made more acute if a rigid limit on pastoral tenure we re-established.

I need mention no more than three names to indica the scope of Methodism's (and Christendom's) loss our church in recent years had limited its pastorates t a paltry 5, 8, or even 10 years. Consider Ralph Sockma in New York, the Chicago Temple's Charles Ray Gof or Pierce Harris in Atlanta's old First Church. All thre achieved their greatest ministries long after a time-lim system would have forced them to move on. Surely w do not want to end the great pastorates of Methodism jus to solve the problems of a few congregations! So lon as a pastor is conducting an effective ministry, let's le him continue. Let's keep a good measure of flexibility i our appointive system!

Our bishops and their cabinets have an over-all viev of the church's needs that no minister or local churc can have. With the good will of pastors and people an with the best interests of the church on their hearts, ou system will continue to be the best yet devised for placin and moving ministers. What is the responsibility o bishop and cabinet in the case of long pastorates? Exactl the same as in any other case—to make changes when after considering all circumstances, they seem to b needed.

Our leaders must not forfeit this responsibility; Meth odism must not surrender the itinerancy. Nevertheless I do not believe that in 10 years I have overstayed my welcome or outlived my usefulness to St. Luke's Church But I hope when the time comes that it is better for the kingdom of God that I move, my bishop will kindly bu firmly say so. Knowing him, I am sure he will. And tha is exactly the way it should be in our great church.

'We move anything, anywhere,' they said. So why not . . .

The Chinaberry Tree

By HERMAN B. TEETER

THE MEN with the moving van gave me a funny look when I told them to dig up the little chinaberry tree and bring it along. But finally the husky one grinned.

"Think nothing of it," he said. "Once we moved a guy's fish pond from Cincinnati to Des Moines."

"It had fish in it, too," added the little one who was doing most of the heavy lifting.

"My wife tried to argue me out of it," I said. "But I don't want my son to grow up without knowing anything about the joys of boyhood days under a chinaberry tree."

"Well, have it your way," my wife said with a sigh. "The van is here with our old friends, the moving men, and we've hardly started getting our things together. Why doesn't someone come up with something to make moving simple? Why can't you just press a button and have things fold up into boxes and—"

"They're doing some keen things with transistors," interrupted our son, Tommy, from the side porch. "What transistors could do to help one man carry a mattress up stairs, I wouldn't know. But if necessity is the mother of invention, as they say, you'd think someone would come up with something. One out of every five American families moves every year—and we're living proof!

"It is no longer possible for a man to leave his footprints on the sands of time," I said. "All we can hope to leave behind, in this so-called vale of tears, is a bundle of old memories, a few beds of nasturtiums that never bloomed, a barrel of old books the library won't accept, and some crates of pots and pans lost in a warehouse somewhere."

There was an unearthly clatter when little Bonnie lost control of a wagon load of toys at the top of the basement stairs. We were fixing her up with bandages when our preacher dropped by and grinned at us. "You don't know what moving is *really* like," he said with a peculiar light in his eyes. Then: "Our church will miss you folks. But I know you will fit in right away at Brother Sampson's church, just as you did here."

"We are getting experienced," broke in Tommy from the side porch. "We're leaving the day before the MYF is going to visit Chinatown."

We shook hands all around and I said: "Maybe we will run into you again, Brother Mac."

"That," he replied, "is quite within the realm of probability."

A delegation of neighborhood kids, headed by a fat boy with freckles, arrived to sit with Tommy who was tightening the spokes on his bicycle.

"What do you say?" Tommy asked.

"Not much," said the fat boy. "What do you know, Tommy?"

"Not much." The group sat there, saying nothing and doing nothing.

"They hate to see Tommy and Bonnie leave," my wife whispered, dabbing at her eyes with a dust rag. "But they don't know how to say it."

"Especially since he's got the only catcher's mitt in the neighborhood, and they all want his paper route." I couldn't resist.

"Don't be cynical," my wife said.

That was two years ago. Now we're getting ready to move again. We're leaving this quiet little street with the wide crack which runs like a lightning streak through the pavement (the kind of thing that sticks in your mind for no reason at all). We're leaving Brother Sampson's church where he fitted us in as quickly and comfortably as Brother Mac said he would. And Tommy will miss the MYF boat excursion which starts day after tomorrow.

This is the seventh town we've inhabited in 20 years, and it has a flavor of its own. When the village fire alarm sounded last midnight, I lay awake and listened to that lonesome wail wash back and forth across our valley. I thought of many things—fat boys with freckles sitting on back steps and saying nothing; of sunlight slanting through the memorial window in Brother Sampson's church; of crab apples plopping on a roof during a wind storm, the sounds and smells of old home kitchens on Sunday, and the clatter of a little red wagon rolling down stairs with a load of old toys.

I thought, too, of my chinaberry tree. It's tall now, and spread out like an umbrella. All the neighborhood kids enjoy playing in its shade; they like the way its ripe berries pop like little guns under foot. The green ones? Good for sling shots!

But my chinaberry is too big to move this time, I told Brother Sampson when he dropped by a few minutes ago to tell us good-by.

"We hate to see you go," he said. "But you'll feel at home in Brother Emerson's church. I saw him at conference last week and told him you'd be seeing him soon."

"Well, we'll be coming back this way from time to time," I said.

And that's for sure—if for no other reason than to check on my chinaberry tree. Like a big, green, unbrella-shaped footprint on the sands of time, it's planted right out there in the yard for all to see.

'America, It's Magnifique, Mommy!'

By JEAN POTTER A Together in the Home Feature

"BUT I DON'T want to go to America!" my seven-year-old son Michael angrily told me, in French.

"It's your country," I reminded him. "You've never seen it, but I'm sure you're going to love it there."

He stood beside me in our Paris apartment as I packed the trunks, a small, stormy figure in short pants and school smock, most unimpressed.

When my husband and I returned home after an eight-year assignment abroad we knew, of course, that our son would not welcome the change. Michael had been born in Europe and grown up happily in Paris. But we were surprised by the force of his reluctance to leave.

"American boys are rough and rude," he told me. "They're dumb and mean, and they fight all the time. America is full of machines and gangsters. The only good thing is cowboys."

I asked him where he had heard such nonsense.

"Oh, it's all true," he said, with the loftiness of seven years. "The boys told me at school."

For the first time I realized how very European our child was. He'd attended a French school—in the stern tradition of the Continent—each day from nine to five. He did not even speak English.

In the formal little Paris park where he spent his playtime, weekends, and holidays, the children were not allowed to walk on the grass. His playmates were polite small fry who seldom shouted or got their *chic* clothes dirty. They were always accompanied by mothers or nursemaids. One little *monsieur* even wore white gloves.

On the boat trip to New York we tried to give Michael a tardy coaching in English. But he stubbornly declined to co-operate. When we arrived at the town of Carmel, Calif., where we were to live for four months, he cried bitterly at the prospect of going to school.

It was then that I called on Mrs. Marjorie McCausland, principal of the neighborhood public school, to prepare her for my "un-American" American son. I apologized politely, as one does in Paris, for "bothering" her.

A warm, vivacious woman, she listened carefully to my story and said with a smile, "But we're *happy* to have Michael. We'll consider it a challenge."

I was startled. I had forgotten how friendly and outgoing Americans are.

I explained that I was anxious about how Michael would get along with the other children.

"The children?" She leaned across her desk, cheerful and emphatic. "But it's the children I'm counting on to help him the most."

She outlined her plans for easing Michael's adjustment. She would have the teachers explain his problem to their pupils before he arrived. And she would assign boys of his age to guide him around the first week; a different one each day.

"We'll make it a kind of rotating honor," she told me.

I was astonished. A public school take such pains to make a misfit feel welcome?

It was a very scared little boy in brand-new blue jeans, T shirt, and sneakers that I delivered to her office two days later. He was saying nothing. But he seemed determined to keep up a front. He pumped her outstretched hand briskly and stiffly, in the best French schoolboy manner.

"This is Tim, Michael," she told him, very slowly. A lanky little redhead stepped forward.

"Tim is going to show you around today, and he'll stay with you all the time." She spoke gaily, as if it were a party. "Tim, show Michael where to put his lunch box, on the shelf beside yours."

Michael was eying Tim warily.

"O.K.?" asked Tim, very affable. He touched Michael's arm gently, leading him to the door.

The hours dragged for me till I could pick Michael up at two.

The yard was almost empty when I saw him. He was coming at a fast run with Tim and two other boys. His face was flushed, his hair tousled. He was laughing.

"We were showing him how to play kick," one of his escorts told me. "He's catching on."

"'Bye, Mike!" they called as we started away.

Michael seemed dazed. "This school is different," he volunteered. He said little more.

The next morning, as we were walking toward the school, a boy came running out of a house.

"Hi, Mike!" he shouted. Michael

READER'S CHOICE

When families move from one community to another, children may have adjustment problems. But what about a child transplanted to a completely new country? This warm-hearted story is about such a situation. It is reprinted from *Coronet*, April, 1956, © 1956 by Esquire, Inc. Mrs. Eva Ransom, West Allis, Wis., receives our $25 *Reader's Choice* Award as a "thank you" for first nominating it.—EDS.

"One day I found him carefully
sticking Scotch tape over their names.
'I don't want the ink to rub off.'
he explained and laid it gently on a shelf.
'I'll need another ball to play with.'"

was startled, as if by a rifle shot. Then, as he recognized the child, he smiled back, shyly, but as if they shared some remarkable secret.

"You don't have to take him to school," the boy told me. "He can walk with me."

Michael did not hesitate.

A week later, he came home bursting with excitement.

"I'm class president!" he announced. He laughed, both proud and sheepish.

"I didn't know what they were doing, writing on all those slips of paper. I thought it was a game. Then they all started looking at me and clapping. I didn't understand till a man came who spoke some French. He told me I was president."

A shadow crossed his face.

"The only trouble," he said, "is that he didn't tell me what I'm supposed to do."

Certain that he must be having delusions of grandeur, I called his teacher that evening. She assured me that Michael was president for the month. "What a time we had explaining it to him," she laughed. "Luckily our janitor speaks some French and I could send for him."

"Was this *your* idea?" I asked, dumfounded.

"Oh, no!" She seemed shocked. "I never have anything to do with the children's choice."

I WAS too overcome for a moment, to say anything else to her.

"He seems rather at sea about his duties," I finally managed.

"Oh, *they* know that," she said. "The vice-president will sit next to Michael and pinchhit. He'll enjoy coaching him."

Only once did Michael satisfy our burning curiosity about his progress in office.

"I hold the flag in the mornings," he proudly told us. Although he was still declining to speak English at home, he was, we learned, trying a lot of it at school.

In the month that followed, Michael became extremely surly and difficult. The teacher confirmed our suspicion that things were going less smoothly. No longer treated as a distinguished foreign visitor, he was trying to find himself as just another American boy.

Then, unexpectedly, came the trouble that I had feared. Michael told me one morning that he could not go to school; he had a "terrible cold." As he had no sign of a cold, we sent him off, crying. Later, I called his teacher.

"Yes," she told me, "something did happen. But it's all right now."

She'd learned that some of the boys had been hazing him at the playground, calling him a "silly French kid." She had put the matter before class that morning, without mentioning names, and asked if those who knew about the trouble at the playground wanted to talk it out now. Or settle it later.

They had voted for the second course. During the recess there had been huddles, while Michael stood awkwardly apart. Then one of the ringleaders sidled over to him and apologized.

"That's not all," she told me. "When we convened again, Michael raised his hand. It's the first time he's ever asked to speak in class. He spoke loud and clearly. He seemed determined to make himself understood. He said, 'Some boy tell me he's sorry. I think and think, but I don't know why he's sorry. I don't remember.'

"It struck me as high diplomacy," she said, proud and pleased. "The children, and Michael himself, have cleared the matter up—and with no hard feelings left over."

Michael was eager to go to school after that. He made marked progress with his lessons and his disposition at home changed from storm to sunshine.

One day a copy of his old school paper arrived from Paris. Remembering how avidly he used to read it, I handed it to him. He glanced at it vaguely and put it down.

"I'm going outdoors," he said.

American parents cannot appreciate what "going outdoors" means to a child who has been raised abroad. The freedom of roaming unchaperoned through yards without any walls around him is a new-found heaven.

"America, it's *magnifique,* Mommy!" Michael told me one day, his eyes shining.

He was now speaking with us half in French, half in English. If his languages were mixed, his feelings were not. He was radiantly happy.

Coached by his small colleagues, he was becoming an American boy with dramatic speed. I was impressed by their tact. They only corrected him when a mistake he made was extreme.

"Not sheep, Mike. That's an animal. Ship."

"Oh, *no!*" he shouted, doubling up with clownish laughter. "Not an *animal!*" Somehow he had learned to make fun of his own mistakes—perhaps because the others were laughing, too—not laughing at him, but with him.

THE DAY I fully realized how little Michael's principal, teacher, and classmates had let him feel like a foreign misfit was the day we left Carmel for the East.

"How *can* I leave my friends?" he asked, tears in his eyes. "They're the first *real* friends I ever had. I'll never find such friends again!"

He'd known them only four months, yet he minded leaving them much more than he'd minded leaving the children he'd grown up with in Paris for many years.

His classmates gave him a baseball as a going-away present. They'd printed their names on it with ink, and the year. He was carrying the ball in his hand as we boarded a plane for New York. He'd refused to put it in a suitcase.

Today, in New Jersey, he is happy with a new group of "American gangster" boys. But he's not playing with the baseball his "first real friends" gave him. One day I found him carefully sticking Scotch tape over their names.

"I don't want the ink to rub off," he explained and laid it gently on a shelf. "I'll need another ball to play with."

He stood silent a moment, very grave.

"You see," he confided, "this ball —it's sort of the way your diamond ring is to you, Mommy. I always want to keep it."

I understood. What he had received was precious.

I was more than grateful. I had glimpsed through my "French" son's wondering eyes a vision of America, of its free and friendly democratic spirit, that I had not seen before.

Horses tethered by a visiting saddle club recall Antioch's pioneer past.

WHEN PEOPLE MOVE . . .

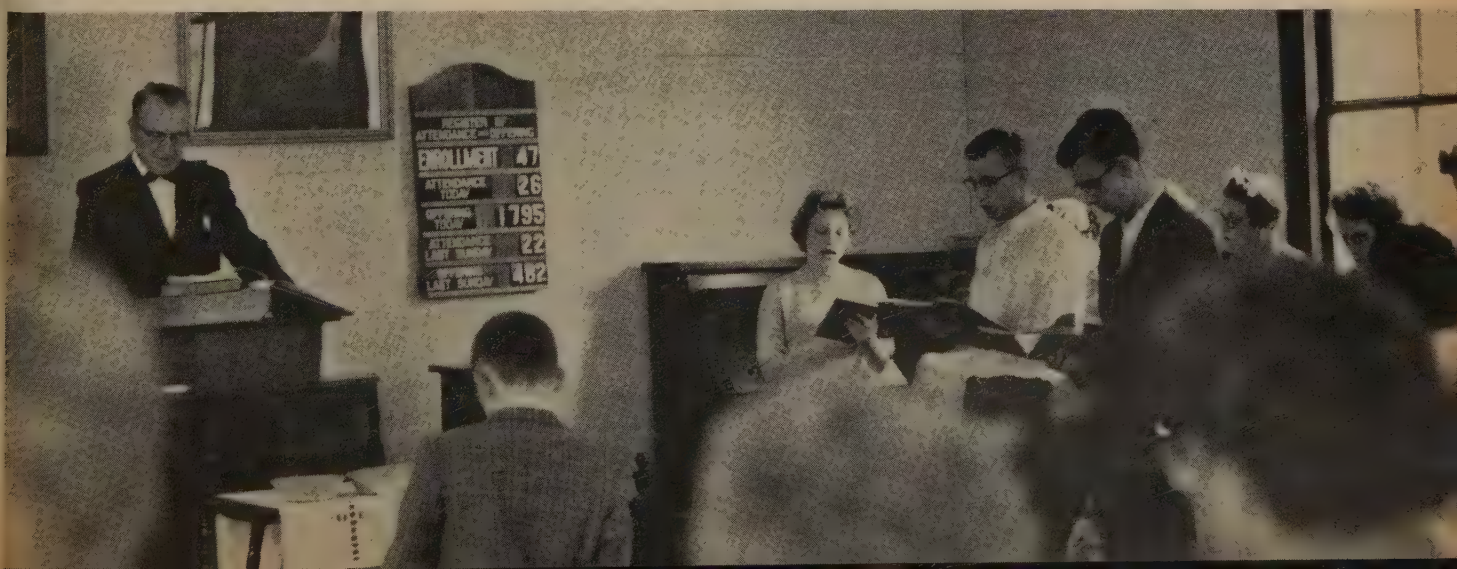
What Happens to Churches?

An Earnest Layman Reopened This One!

NEAR THE CREST of North Carolina's Blue Ridge, a little company of Christians organized Antioch Methodist Church in 1848. For over a century the congregation was an active arm of Methodism, its simple frame building nestled in piny woods near Roaring Gap.

But times change. Membership fell as people moved away; finally, Antioch was closed. Dust might still be settling behind its closed doors had it not been for a concerned layman, already lay pastor of another small church. A steam fitter by trade, F. J. Rogers spent three weekends stirring interest among Roaring Gap families. When he announced the first service for an August Sunday in 1956, 60 worshipers appeared. Today Antioch has new paint, a new furnace, regular services, and a growing church school. And Pastor Rogers now has three churches. [For a city church's story, turn the page.]

Silent for five years, the North Carolina church now echoes with lusty Methodist singing. Behind the pulpit is F. J. Rogers.



Photographed in 1958 as work was starting on Plaza Square, Centenary Church was an isolated landmark in a welter of change. First occupants of the new apartments arrived in April, 1960.

When people move, what happens to churches? (Continued)

Urban Renewal Brings NEW Opportunity to St. Louis' Centenary

BOOMING ST. LOUIS, then the fourth largest U.S. city, rounded the turn of the 20th century proud and confident. At Centenary Methodist Church, members added to the civic chest-thumping: their church was Methodism's largest west of the Mississippi River.

But like many cities, the Missouri metropolis fell victim to a 20th-century phenomenon—the rush to Suburbia. By 1960 its rank among cities had skidded to 10th; it lost a shocking 106,000 persons in the 1950s. Similarly, downtown Centenary Church was robbed of members by flourishing suburban congregations. From a 3,601 peak in 1930, it fell to 854 in 1957. There was even the temptation for Centenary, like many other churches, to join the flight to the metropolitan fringe.

Such ideas evaporated when urban renewal became a St. Louis certainty, and one of the earmarked areas was Centenary's own cluttered backyard. Clearance of the six-block site, started in 1955, left only two buildings untouched—the venerable old Methodist structure and its Roman Catholic neighbor, St. John Basilica. For a time, the two houses of worship stood surrounded by what resembled bomb-leveled war ruins. Then late in 1958, construction of $15 million Plaza Square began. By March this year the last of six 13-story apartment buildings was complete.

Surrounded by the new neighbors and continuing to serve the entire metropolitan area, Centenary Church has a new lease on the future. Membership is climbing; optimism is revived. Says John H. Crowe, pastor since '57: "Centenary faces a wonderful new day!"

Home of Missouri Area Methodist Headquarters, Centenary was built in 1869 for $154,880, expanded in 1924 for $140,000. Recent sprucing up cost $250,000.

Centenary members Mr. and Mrs. Ira O'Neil visit with Helen Hausmann of the church staff on their balcony. Much calling is done by 25 Crusader teams.

Thanks to today's rapidly shifting population . . .

NEW CHURCHES are BIG BUSINESS

By H. CONWELL SNOKE
General Secretary, Division of National Missions,
Board of Missions of The Methodist Church.

"I SEEM DOOMED to raise money," wrote the unhappy young preacher in his journal of 1864. Two years earlier, at 26, Charles Cardwell McCabe had marched off proudly with 975 fellow Ohioans to be chaplain of the 122nd Ohio Volunteer Infantry. By mid-June, 1863, he was in a Confederate prison, captured while ministering to battlefield wounded; four months later he lay near death from typhoid fever. Partially recovered, he was returned home in an exchange of chaplains, but was too emaciated and weak to return to the front. So, reluctantly, he resigned his chaplaincy.

It was a few months later, while seeking contributions for YMCA-sponsored work among the Union Armies, that McCabe found himself "doomed" to money-raising. He little realized how prophetic the bitter journal entry was to be. Fortunately for Methodism, his despondency was short-lived. Armed by wartime fund-raising experience, Chaplain McCabe served the Methodist Episcopal Church for almost 30 years as its most irresistibly successful money-raiser. First as assistant secretary for the Church Extension Society, then as corresponding secretary of the Missionary Society, the dynamic Ohioan raised literally millions of dollars for new churches and for home and foreign missions.

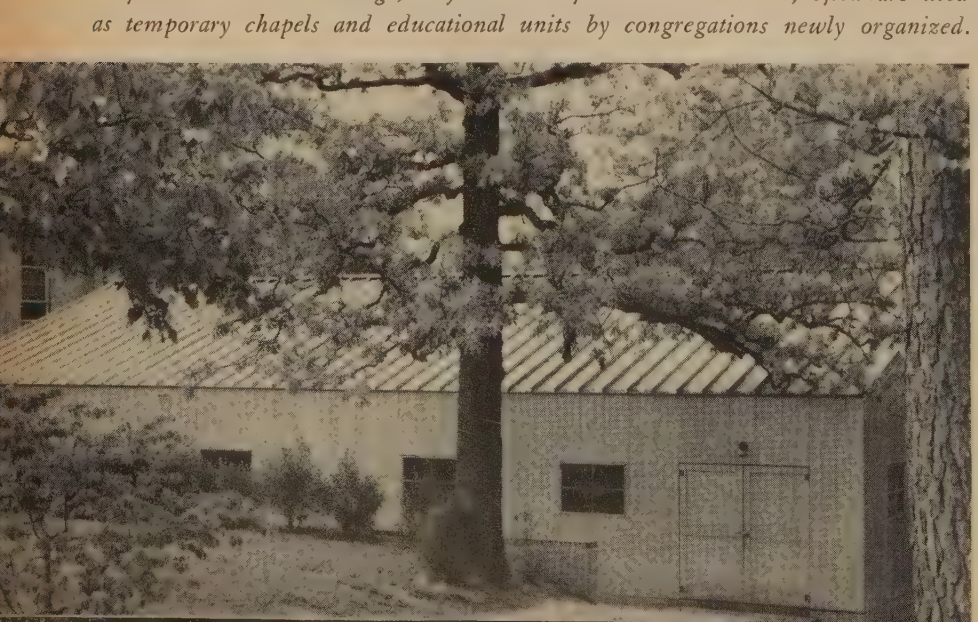
Contagious enthusiasm made McCabe a success. From the Great Lakes to the Pacific Coast, that vast stretch of continent where post-Civil War expansion boomed, hundreds of cities and towns felt the indefatigable preacher's influence. With the pioneers surging westward went Methodist circuit riders, and where the preachers went, the Church Extension Society—with Mr. McCabe as its field general—sent money for church buildings. During his 16 years with the society, some 1,700 churches benefitted from the half-million-dollar loan fund he created almost singlehandedly. Hundreds of others received direct grants through his Frontier Plan. Doomed to raise money, McCabe also wa destined to serve Methodism as fe other men have. Ministers and la men alike rejoiced when he wa elected a bishop in 1896.

Like Bishop McCabe, we toda live in a time of change. Our pe ple move rapidly and often, seekin new jobs or being transferred by co porations, lured by the promise o sunshine or salt air or the city, fo lowing the paths of relatives an friends, sometimes simply huntin a change of scenery. If the goo bishop confronted a challenge to th church in his day, he should see u now! We still haven't topped hi two-a-day goal (though our bishop have challenged us to organize new congregation every 22 hour during the 1960-64 quadrennium) but it's fair to add that while many of Bishop McCabe's modest white clapboard churches were built for a little as $1,250, the cost of our mos modest new buildings today is 1 times that, and the average is neare 100 times as great. Methodist build ing is a booming big business! And if we're to keep up with our fast-moving, rapidly exploding popula-tion, it will have to continue indefinitely.

Before 1964, we must acquire 1,600 sites for new congregations and 624 sites to relocate old ones. New congregations in this quadrennium will need 1,580 new sanctuaries, 1,490 educational units, and 1,658 parsonages. Another 2,294 buildings will be needed by our existing congregations. All told, that's 7,022 new buildings!

What will it all cost? Our estimated price tag is a whopping $710,-766,000 for site acquisition and construction! But it *can* be done. As recently as 1945 our churches spent a

Prefabricated steel buildings, easy to move from town to town, often are used as temporary chapels and educational units by congregations newly organized.



Bishop Charles McCabe

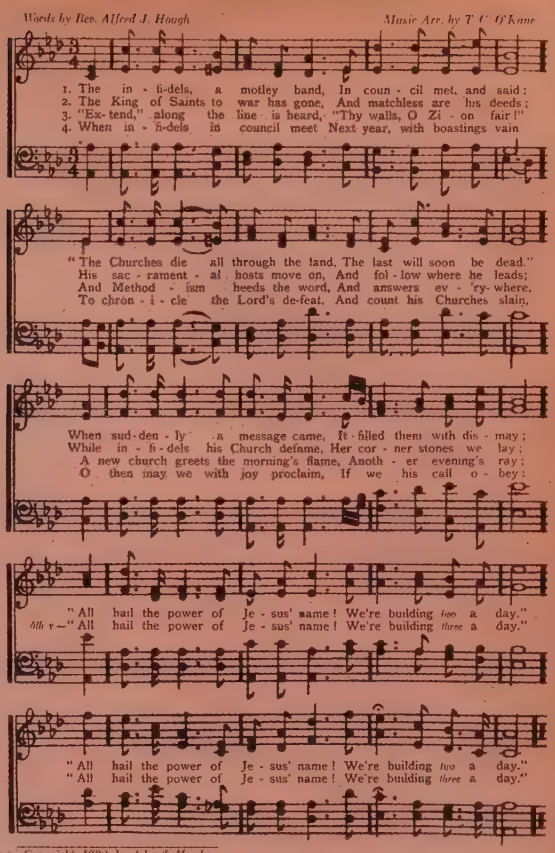
Two a Day, Bob Ingersoll!

EMBITTERED by Civil War chaos, many 19th-century Americans turned willing ears to Robert G. Ingersoll's attacks on Christianity. In one lecture, the articulate infidel declared: "The churches are dying out all over the land. They are struck with death!"

Among the many who reacted sharply to Ingersoll's inflammatory remark was a onetime Union Army chaplain who had become assistant secretary of the Church Extension Society of the former Methodist Episcopal Church. Typically, Chaplain Charles C. McCabe was on a train in the midst of a fund-raising tour when he read of Ingersoll's speech. At the next stop, he fired off a telegram:

"Dear Robert: All hail the power of Jesus' name! We are building more than one Methodist church for every day in the year and propose to make it two a day!"

Building two a day! became the rallying cry for a new burst of Methodist building—and the title of a song which McCabe sang literally from coast to coast, becoming the champion money-raiser of his generation.


"WE'RE BUILDING TWO A DAY"

Words by Rev. Alfred J. Hough — Music Arr. by T. C. O'Kane

1. The in - fi-dels, a motley band, In coun - cil met, and said:
2. The King of Saints to war has gone, And matchless are his deeds;
3. "Ex- tend," along the line is heard, "Thy walls, O Zi - on fair!"
4. When in - fi-dels in council meet Next year, with boastings vain

"The Churches die all through the land, The last will soon be dead."
His sac - rament - al hosts move on, And fol - low where he leads;
And Method - ism heeds the word, And answers ev - 'ry- where,
To chron - i - cle the Lord's de-feat, And count his Churches slain,

When sud-den - ly a message came, It filled them with dis - may;
While in - fi-dels his Church defame, Her cor - ner stones we lay;
A new church greets the morning's flame, Anoth - er evening's ray;
O then may we with joy proclaim, If we his call o - bey:

"All hail the power of Je - sus' name! We're building *two* a day."
5th v.—"All hail the power of Je - sus' name! We're building *three* a day."

"All hail the power of Je - sus' name! We're building *two* a day."
"All hail the power of Je - sus' name! We're building *three* a day."

Copyright, 1882, by John J. Hood

mere $27.5 million on land, buildings, improvements, and debt retirement. The figure grew to $82 million in 1950, $136 million in 1955, and more than $180 million in 1960! That last figure represents almost $495,000 a day. One result is that in 1960 our Methodist churches, parsonages, and other properties were valued at nearly $3.3 *billion*—some 320 per cent more than in 1945.

In the tradition of Bishop McCabe, our church still maintains its loan and grant funds to aid struggling new congregations. In fiscal 1960, our Section of Church Extension aided 571 churches with $5,101,000 —$3,892,000 in building loans to 203 churches and $1,209,000 in grants to 368 others.

Let the theologians argue about how genuinely the current religious revival has touched the souls of Americans. So far as I'm concerned, the evidence is fairly clear. It isn't easy to touch pocketbooks without touching souls—and pocketbooks, obviously, have been touched. Of course, the increased giving partly reflects the nation's general prosperity and high-income levels, but it also reflects a new appreciation of the importance of religion in American life.

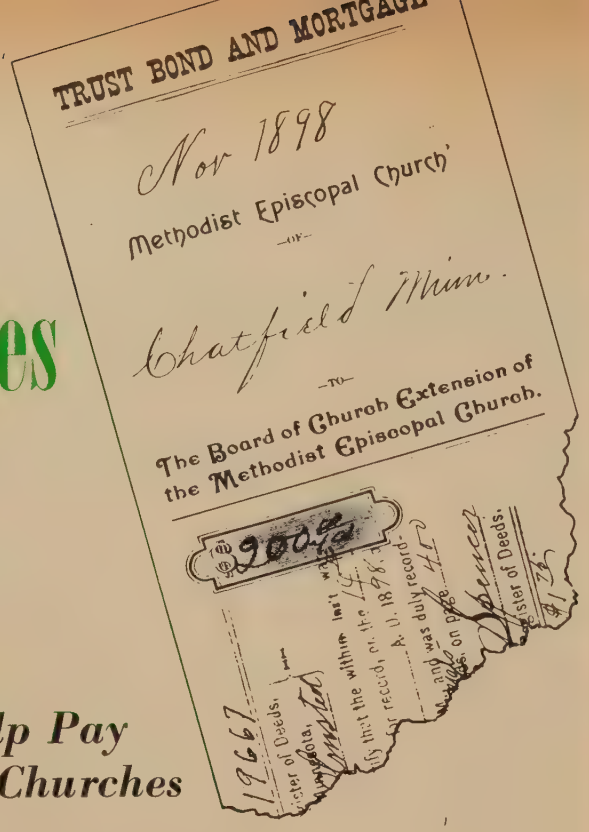
Last year at General Conference time in Denver, the *Denver Post* took note of our Methodist trailblazing tradition. "Here in the West," the newspaper wrote, "the story is that when pioneer preachers of other denominations got off the first stagecoaches, they found the Methodist parsons already on the scene—with holes in their shoes."

Methodist preachers are still on the frontiers, though not so often with holes in their shoes. In the new states of Alaska and Hawaii, in Puerto Rico, and among some U.S. minority groups, the church exhibits its most vigorous growing edges. In the past 10 years, while Methodism as a whole was gaining members at a rate of about 11 per cent, our membership in Hawaii went up 36 per cent, and in Alaska 232 per cent! Our Oklahoma Indian Mission Conference went from 5,599 to 8,640 members, a 54 per cent jump. And in Puerto Rico, where many of the 2.5 million people are nominally Roman Catholic, Methodist membership climbed from 3,450 to 8,436—a 147 per cent increase.

Even here in the continental United States not all frontier preachers have vanished. Take, for example, Page, Ariz., a town built from scratch at the remote desert site of new Glen Canyon Dam. When the Horace W. Blackshears arrived in Page on July 29, 1958, the town had only one permanent building, and they, like the rest, lived in a trailer. Within two weeks, the former Texas pastor conducted his first worship services in a temporary school building, and little more than a year later his fully organized Methodist congregation was meeting in its own building, the first unit of a proposed larger structure. From 33 charter members, the congregation had grown to 150, with 247 enrolled in church school by the

Old Mortgages Never Die

They Just Help Pay for New Churches


TRUST BOND AND MORTGAGE

Nov 1898

Methodist Episcopal Church

—OF—

Chatfield Minn.

—TO—

The Board of Church Extension of the Methodist Episcopal Church.

$2000.00

WHAT THE district superintendent told the church board that day was greeted with startled exclamations and protests.

"What do you mean, a 75-year-old lien against our church? Why, we burned our mortgage years ago!"

"I know you paid off that bank loan," he said. "But this money came as a donation from church extension funds when your grandparents were organizing this church back in 1886. It wasn't actually a loan, but there is a lien recorded down at the county courthouse."

Throughout the United States today, particularly in areas west of the Mississippi River, hundreds of churches have old, forgotten mortgages—some over a century old. Millions of dollars are involved!

Why isn't this fact better known? For one thing, these churches were never asked—nor have they been expected—to pay off such mortgages. The money was not required to be repaid so long as the church remained Methodist.

Yet many churches are paying off these debts of honor—voluntarily. And this money, donated to mission churches years ago, is helping to build more new churches today.

The story goes back nearly 75 years to Bishop Charles C. McCabe, a former Union Army chaplain, whose money-raising genius as a secretary of the Methodist Church Extension Society made possible a period of intensive church building in the growing West before the turn of the century. Some 850 churches were built at a cost of nearly $2 million, simply because church extension could donate $250 here, $500 there, to provide the final push needed to build.

In more recent years, leaders of church extension have agreed that when an old debt is repaid, 10 per cent is used for "outpost missions" (Alaska, Hawaii, Puerto Rico), while 90 per cent is returned to the paying church's annual conference for a new church project.

An outstanding example of old mortgage money coming to life is in the Minnesota Conference, where Paul G. Hayes, then Southeast District superintendent, found 50 liens for more than $30,000 against 40 churches. Since 1958, 21 of these churches have paid in full. Sixteen others are continuing installments.

The Minnesota beneficiary is a new church at Austin, Minn., the second in the community, where more than $11,000 of mortgage money repaid by churches of the district has secured a parsonage and site for Fellowship Church. In true brotherhood, Minnesotans are paying off old mortgages to create a permanent revolving fund.

Was your church built with the help of one of these donations? To find out, write: Section of Church Extension, Division of National Missions, 1701 Arch Street, Philadelphia 3, Pa., where records are kept.

time Mr. Blackshear moved on in mid 1961.

Page Methodists have their work cut out for years to come. During construction of the dam, church officials estimate their membership will undergo at least an 80 per cent change. And when construction is completed in 1964, another 90 per cent turnover will take place. To keep the church growing requires the most energetic kind of Methodist activism.

Across the continent from Page and its birth pangs, North Carolina is suffering growing pains, and Tarheel Methodists confront opportunities unprecedented since the days of Francis Asbury's circuit riding there. Faced with rapid suburbanization of major cities, the Southeastern Jurisdiction's North Carolina Conference in 1950 started a church-extension splurge which organized 84 new congregations in 10 years. For 70 straight months, the eastern North Carolina area averaged a new Methodist church each month. Today 1 out of 12 Methodists in the conference is a member of a church started since 1950. Established churches have shared in the enterprise by contributing both members and money. Queen Street in Kinston, for example, mothered three new congregations.

The North Carolina picture is not one-of-a-kind. Similar efforts have produced remarkable results for other conferences, especially on the most important frontier of our time—suburbia. In some places, small rural churches have been overwhelmed by sudden influxes of new commuter residents. Elsewhere, new congregations have formed where Methodism never before had taken root. Projects to enlarge, remodel, and build churches are commonplace.

A factor which helps swell our Methodist building business to heroic proportions is that our people are not satisfied with "good enough" churches. Many features being drawn into building plans today once were considered luxuries. It's not just a matter of keeping up with the Presbyterian Joneses. Our people just don't want to build new houses of God which are less functional and less attuned to 20th-century living than their own new homes.

Church kitchens, for instance, are

qual to those of first-class restaurants. Air conditioning is being installed in many new churches located in areas where summer heat is intense—and even in some places where it is not. (The old "too hot" excuse for summertime church absence lies dead as a doornail when the sanctuary is one of the most comfortable places in town.) The churches' interest in young families is apparent in the space and expense they devote to educational facilities. The typical building program, in fact, calls for erection of a religious-education unit first, with the sanctuary to be added later when the first mortgage is paid off. Many congregations want small chapels for weddings and children's worship services. Soundproof nursery rooms are considered a must in most new buildings. And some church plans even have included swimming pools!

These new facilities, of course, make churches more expensive to erect than ever before, but because of them, the church has assumed an increasingly important role in the lives of all family members. And the impressive part is that our people are digging down in their pockets voluntarily to finance this wave of construction—strong evidence that former luxuries now are regarded as necessities.

Of course, the figures which show dollars spent, members gained, and churches built do not even begin to tell the story of spiritual growth which a congregation experiences through a building program. Undertaken in a spirit of devoted enthusiasm, any such project can bring church members together in a new sense of partnership with each other and with God.

First comes the period of eager anticipation as plans are prepared. A new awareness of stewardship and commitment grows out of the financial drive; and as construction begins, hopes, dreams, and aspirations assume shape and substance. Finally, with completion, comes the deep sense of achievement—a victory won by each individual and by all.

Sometimes, unfortunately, a congregation begins its project with enthusiasm, but something goes wrong. A few minor mistakes usually can be corrected, but major blunders—as in site selection, financing, and architectural planning—may jeopardize the entire project. To help congregations benefit from the experience of others, the church has published a booklet by Dr. B. P. Murphy, *The Building and Care of Methodist Church Properties.**

At the official 1960 count, U.S. Methodism had 9,910,741 full members in its 39,008 organized churches —10.9 per cent more than it had in 1950. But during the same decade, the nation's population grew at a rate of 18.5 per cent! One reason Methodism lost ground during the fast-changing 1950s was that it failed to keep up with individual families as they moved, often to new suburban areas without Methodist churches.

Before it can come abreast of—or, better yet, surpass—the national growth rate, the church must make vigorous new efforts to go where the people are. It must build new churches in the booming middle-sized cities and the mushrooming suburbs around the great metropolitan centers. At the same time, of course, it must hold fast and deepen its influence in areas where it already has taken root.

In a survey of new congregations organized since 1950, we found that more than half (56 per cent) of the people who joined our new churches came by transfer from other Methodist congregations. Another 13 per cent were received from other denominations, and the remaining 31 per cent came into Methodism on profession of faith. The significant figure of the three is 56. It means that we have to keep establishing new congregations in new communities, not only to reach unchurched people but also to keep up with our many mobile Methodists.

Yet if the mobility of our people creates problems, it also creates vast opportunities, and Methodism has a reputation for making the most of its opportunities. In Bishop McCabe's day, the church responded to the challenge of the time by "building one a day." In the 1960s we can do no less—and should do more. For wherever people are, Methodism must go to serve!

* Available from the Division of National Missions, Board of Missions of The Methodist Church, 1701 Arch St., Philadelphia 3, Pa.

There's a technique in

BURNING Mortgages

TWO RULES should be observed in burning a church mortgage: make sure it has been paid, and try not to burn the church with it.

Elementary? Perhaps, but violations of equally obvious precautions cause some 3,400 costly church fires every year. So far, there is no evidence that any blaze has started from the unusual warmth of a mortgage-burning ceremony.

But there is an inescapable element of danger in any mortgage-burning ceremony. Usually most of the congregation is present when, typically, the treasurer carries in the document on a tray, and the pastor or a distinguished guest touches a candle to it after a few appropriate words.

The loose-hanging sleeve of the pastor's robe or a vagrant puff of air easily can brush the blazing paper onto the altar cloth, draperies, or carpeting. A costly—even fatal—blaze could result.

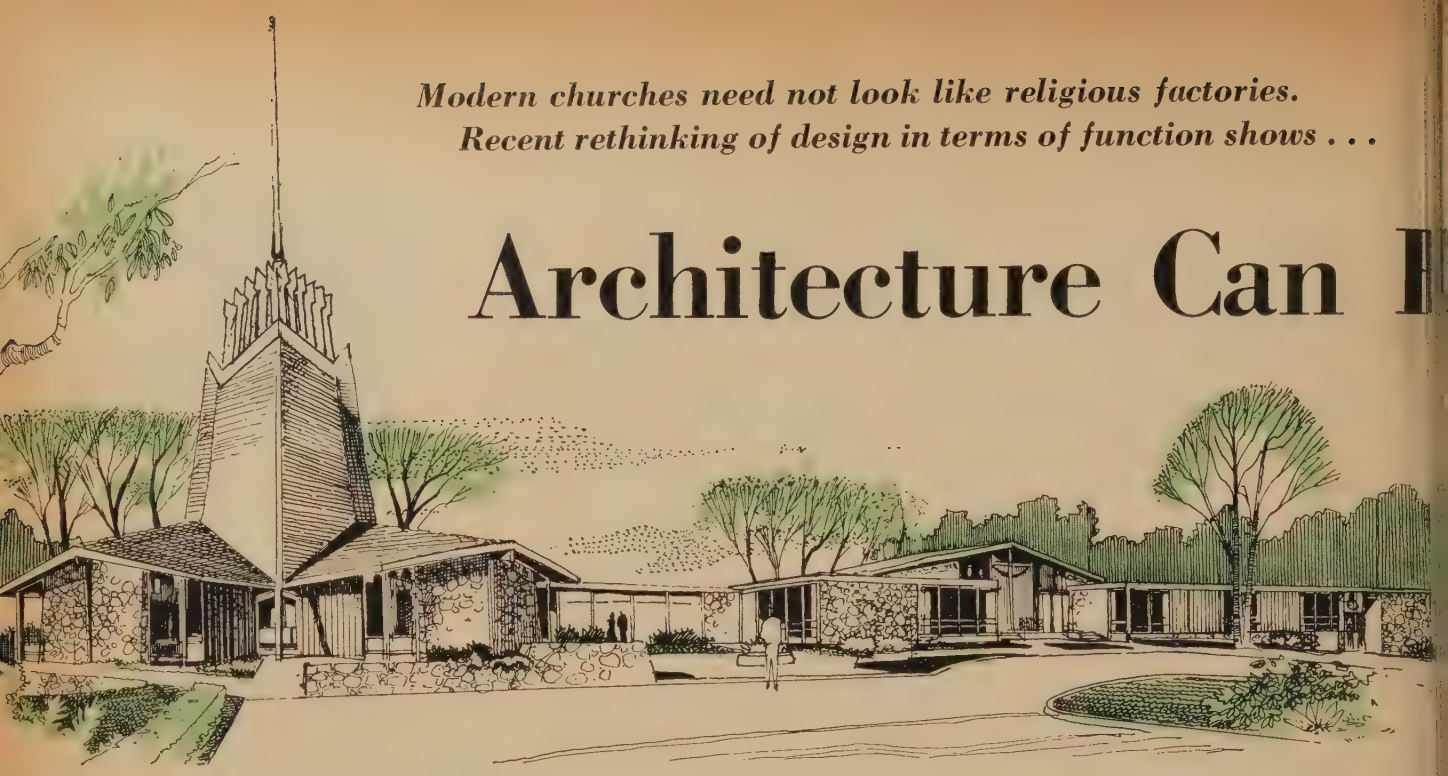
If mortgages are to be burned in sanctuaries, where the large open space encourages swift burning, observe these precautions:

1. Have a fire extinguisher handy.
2. Do the burning in an area free of flammable materials.
3. Roll up sleeves.
4. Keep aisles and exits clear.

One final tip: use a replica or dummy copy of the mortgage for the ceremony. You might need the original to prove it has been paid!

Modern churches need not look like religious factories. Recent rethinking of design in terms of function shows . . .

Architecture Can H



ANY METHODIST who has visited a half dozen of his denomination's churches knows there is no such thing as a typical Methodist house of worship. They come in a variety of shapes, styles, and sizes as you would expect for a church whose founder, John Wesley, coined the aphorism: "Methodists think and let think."

In England, early Methodists modestly copied their "chapels" after Anglican patterns. Not so in America. Here Methodists borrowed the Congregationalists' term "meetinghouse" and applied it to any building used for worship. In both New York and Philadelphia, for example, the first meetinghouses were sailmakers' lofts. When special structures were built, they were simple and boxy like the red-brick Barratt's Chapel built in 1780 and still standing at Frederica, Del.

Wesley had set the example of "field preaching" in the open air wherever people would listen. American circuit riders took the cue and fanned out along the frontier.

"It was the glory of Methodism that it entered every new settlement," says Bishop Paul Neff Garber in his book *The Methodist Meeting House*. "It was said that the first two sounds heard in the wilderness were the ring of the pioneer's ax as he cleared a place for his home in the forest, and the 'hello' of the circuit rider who rode up to the settler's door."

When groups met to worship, a sheltering brush arbor might be set up, or a barn borrowed. Log meetinghouses were common. Fortunately, Methodism has two surviving historical examples of these—Old Rehobeth (1785) near Union, W.Va., first Methodist church west of the Alleghenies, and McKendree Chapel (circa 1819), near Cape Girardeau, Mo., first west of the Mississippi.*

Meetinghouses in town were usually of clapboard painted white, often with attractive results in New England.† But early Methodists were not notably style conscious and did not have a church with a steeple until St. Paul's Church was built in 1806 at Newport, R.I.‡

Church schools influenced church building in the last century and gave rise to the Akron Plan. The exterior might be of any style, often Romanesque, but the interior provided an auditorium usable both for preaching and as a church-school assembly room, surrounded by as many classrooms as possible. But as changes in worship procedures have developed since 1900, Akron-type churches faced a dilemma: how to make physical adjustments to meet changing needs?

Architect Louis Sullivan long since had issued his historic dictum that "form follows function." § But church designers, without much help from the theologians, were groping to determine just what functions a church building ought to perform. It might not have mattered much had it not been at a time when many churches were being built. The result of trying to adapt the Akron Plan to new needs was widespread architectural havoc. Seating areas, round, square, and oblong, were brought together by huge folding doors. Choirs were located in rear balconies, side balconies, and front balconies without hesitation; bowl-shaped floors and sloping floors gave a sense of instability to the whole structure. Worshipers sometimes sat in opera chairs.

Churches must not merely reflect the designs and accidents of secular culture, taking on the appearance of the supermarket, the post office, and the bowling alley. Paul Rudolph, chairman of Yale University's department of architecture and son of an Alabama Methodist minister,

* *The two are on the list of Methodism's 10 official shrines. See* Methodist Americana Map *in* TOGETHER, *November, 1959, page 61; for a story of McKendree, see page 2, same issue, and* How God Signs His Name, *August, 1961, page 28.*—EDS.

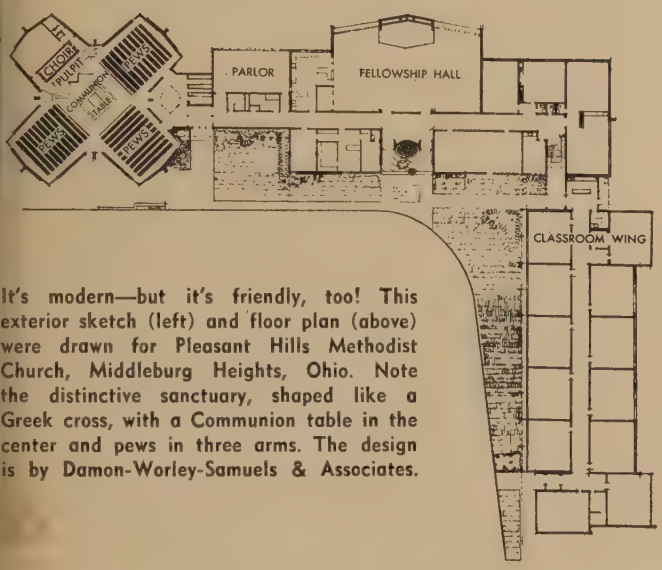
† *See* We Methodists Love Our White Churches, *July, 1961, page 40.*—EDS.

‡ *See* Methodist Americana Map, *November, 1959, page 61.*—EDS.

§ *One of the few churches designed by Sullivan, teacher of Frank Lloyd Wright, is St. Paul's Methodist Church, Cedar Rapids, Iowa. See* 8 'Modern' Methodist Churches, *February, 1958, page 35.*—EDS.

...insome, Too!

By A. HENSEL FINK, A.I.A., C.A.G.A.
Consulting Architect, Division of National Missions



It's modern—but it's friendly, too! This exterior sketch (left) and floor plan (above) were drawn for Pleasant Hills Methodist Church, Middleburg Heights, Ohio. Note the distinctive sanctuary, shaped like a Greek cross, with a Communion table in the center and pews in three arms. The design is by Damon-Worley-Samuels & Associates.

put it this way: "I doubt that an ode ever got written to a flat-topped building in the sunset."

Unfortunately, some abominable examples of exhibitionism in modern design have been perpetrated on churches by unskilled designers, but evidence is plentiful that contemporary architecture does not have to be ugly and severe. Churches need not look like religious factories. A modern-style church can be beautiful, fresh, and winsome—uncluttered with furbelows which have no meaning for our day. Of course, the various units must be capable of serving specific purposes—worship, fellowship, education—but it should not be necessary to put up a sign to inform the public that a new structure is a church. Nor does a cross attached superficially to the outside some place make a building into a house of God.

Speaking as an architect, I am firmly convinced that the man who designs churches cannot do his job effectively unless he clearly understands the true workings of the church and the beliefs of its people—about God, about the church, and about themselves. Modern materials and contemporary design alone will not create a church that is either beautiful or functional.

The plan should also take into consideration the liturgy of the denomination for which the church is planned. This always has been difficult for the designers of Methodist buildings because of the wide variation between worship practices and the nonliturgical nature of most Methodist services. Unlike our Roman Catholic, Episcopal, and Lutheran brethren, we Methodists have minimized the altar or Communion table. And unlike Baptists and Disciples of Christ, we have not given the baptistry a significant place in many of our churches.

But the Sacraments of Baptism and Holy Communion belong to Methodism just as to other denominations. Gradually, I think, our architecture is beginning to indicate the importance we should place upon them. Of course, a Methodist altar should not connote mysticism. But it can be a beautiful symbol of the special presence of God where his people gather for worship.

Architects unfamiliar with Methodism tend, unless otherwise advised, to transfer to new Methodist churches the textbook styles derived from liturgy of other medieval times. They are aided and abetted by commercial suppliers of church furnishings who have a financial stake in peddling their stocks of established (and conventional) items. Such pressures, however, are to be resisted. Methodism has its own indigenous and creative contributions to make to new-church designs, and it is up to the architects to rediscover and further develop them.

"Mourners' benches," for example, have peculiar appropriateness for Southern Methodist churches.* And although divided chancels, with pulpit and lectern at the sides, have been in recent popular favor, it's fair to admit the design imitates medieval forms which date back to the era of "dim religious light." American Methodism, untrammeled by the past, characteristically put its pulpit in the center. Reports from Europe are that some *avant-garde* designers are discovering the central pulpit. If it should return to popularity, this would not be the first time architectural taste made a complete cycle!

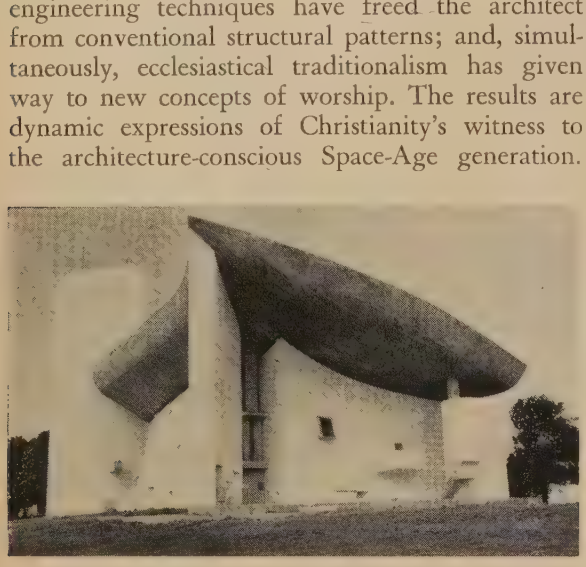
The traditional Methodist belief in the accessibility of God to all worshipers is also exerting an influence on recent thinking of some of America's finest church designers. Results already are seen in new sanctuaries of what seem radical shapes: round, square, octagonal, and Greek cruciform with four relatively short arms of equal length.

In these symmetrical structures, the altar may become a table and, instead of being placed as far as possible from the congregation, brought out into the worshipers' midst, symbolically placing God at the center of the service.† Even in a large building these gathering-around shapes permit all worshipers to be seated within a short distance of the altar. I know of one such building, a Catholic church in Massachusetts, which seats 1,500 persons, and

* *See* Along the Natchez Trace, *February, 1961, page 39 and* Mourner's Bench Still Used *in* Letters, *May, 1958, page 3.*—Eds.
† *See* 8 'Modern' Methodist Churches, *February, 1958, page 36.*—Eds.

Shapes FOR THE *Future?*

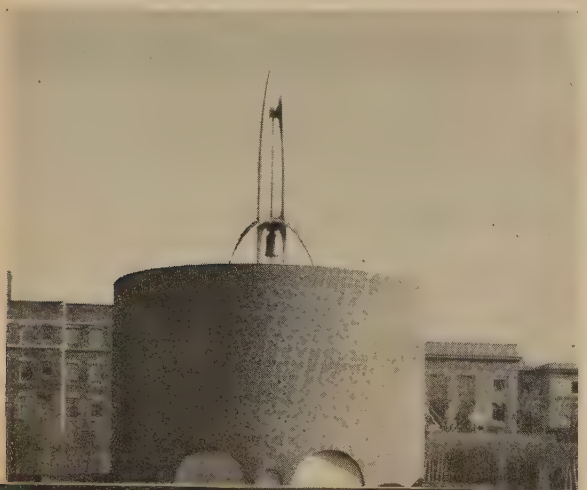
WHAT WILL churches look like in the year 2000? Round? Square? Oval? New materials and engineering techniques have freed the architect from conventional structural patterns; and, simultaneously, ecclesiastical traditionalism has given way to new concepts of worship. The results are dynamic expressions of Christianity's witness to the architecture-conscious Space-Age generation.



The sculptured form of Ronchamp Chapel, dominating a southern France hillside, was created by the celebrated Frenchman, Le Corbusier.

The Presidential Chapel in Brasilia (above) is by Brazil's famous Oscar Niemeyer, best known for his use of poured concrete.

The late Eero Saarinen, also known for his furniture designs, did the circular chapel (below) at Massachusetts Institute of Technology.



no one is more than eight pews from the sacred table.

Several new Methodist churches have been erecte on one of these patterns, notably St. Luke's in Okl homa City,‡ St. Timothys in Cedar Falls, Iowa [se page 43], and the new First Church of Wichita, Kan A noteworthy piece of remodeling by members of th Mathewson Street Church in Providence, R.I., replace center pews in their round Akron-style church with a ample Communion table and pulpit.

The dignity, integrity, and beauty of the contemporar church is in simple basic qualities—light, space, colo texture. It makes use of native materials in the Fran Lloyd Wright tradition that beautiful buildings confor to their surroundings and blend with nature's shades an contours.§

"Architecture," a sage once wrote, "is the printing c all ages and gives a history of the state of society in whic it was erected." There was a time, of course, when it wa thought the only correct mode of entry into heaven wa through a Gothic arch. We forget that Gothic churche were the "modern" buildings of the 12th century, an the style was not widely accepted for years. Certainly n 20th-century Christian should look askance at the classi beauties of Gothic, Romanesque, or Byzantine forms But they speak of other days.

Methodists today are spending vast sums on new churches all over the country, erecting as many, perhaps as any other denomination. Short of atomic holocaust we can expect these structures to last 50 years or more Will they be regarded in the year 2011 as worthy exam ples of the religious architecture of the 1960s? To answe in the affirmative is to make a religious commitment

No single church design is right and all others wrong A design which suits one setting may be completely ou of place in another. Each should be planned for the place and time it is to be built. And if it is to reflect its purpose faithfully, it will be planned from the inside out That in itself, I think, will do more than anything else to mark the edifice as one having both ecclesiastical dignity and architectural integrity.

Creating this kind of building will call for skill on the part of the architect and understanding on the part of the building congregation. But the product will be a reward—a practical instrument for the nurture of God's people and an artistic creation which expresses to the world what he means to this group of his people.

‡ *See* 8 'Modern' Methodist Churches, *February, 1958, page 38.*—EDS.
§ *See* Is It Good-by to Gothic? *by Frank Lloyd Wright, February, 1958, page 32.*—EDS.

CHECK UP ON CHURCH PLANS—FREE!

If you are planning a new Methodist church, you can get free consultative service on your blueprints. Write: *Architectural Department, Division of National Missions, The Methodist Church, 1701 Arch St., Philadelphia 3, Pa.*

Helpful brochures also can be secured from the *Department of Church Buildings and Architecture, National Council of Churches, 475 Riverside Drive, New York 27, N.Y.*—EDS.

Where People Live...

Radiant New Churches Proclaim Our Faith

THE GOTHIC ARCH, the Byzantine dome, the Greek-columned portico—each in its own day was synonymous with Christian architecture. No church, it was thought, could serve properly as a house of God without adhering to a tradition-sanctified pattern.

Today, however, new materials and new engineering techniques have freed the architect to seek new forms for Christian expression. U.S. Methodism, less bound to European modes than some sister denominations, has helped pioneer architectural innovations. And, since Methodists are a diverse people, their churches reflect diverse tastes and traditions. Some congregations favor time-hallowed styles; others find vitality in new designs which, they feel, speak the Christian message in 20th-century language—soaring, clean lines, and dramatic use of light, color, open space, symmetry, and asymmetry. Some typical Methodist examples are shown on these eight pages. Even more striking designs, no doubt, are yet to come.

Kenneth Lind Associates

Four tiers of bells on a unique X-shaped tower distinguish Holman Church, Los Angeles.

Nature doesn't always provide the rainbow—but it's fitting. This new Methodist church is in Paradise, Calif.

Rickey and Brooks

Primitive? Certainly! But it's a sturdy symbol for Methodism at Moose Pass, Alaska.

Bell Towers Boldly Upstanding...

FOR MORE than a thousand years the slender, soaring spire, "pointing to God," has been a symbol of the Christian faith. But perhaps never again will spires reach the intricately massive (and expensive!) proportions achieved in the 15th century when such masterpieces as the Cathedral at Strasbourg were raised. Even so, the steeple, the bell tower, the flèche, the campanile seem destined to endure as expressions of man's aspiration. In their graceful form, Frank Lloyd Wright observed, is the reverence of praying hands.

Ferrenz and Taylor

Completed this year, the $1,400,000 Memorial Church, White Plains, N.Y., thrusts up a graceful bell-tower spire.

Durham, Anderson, and Freed

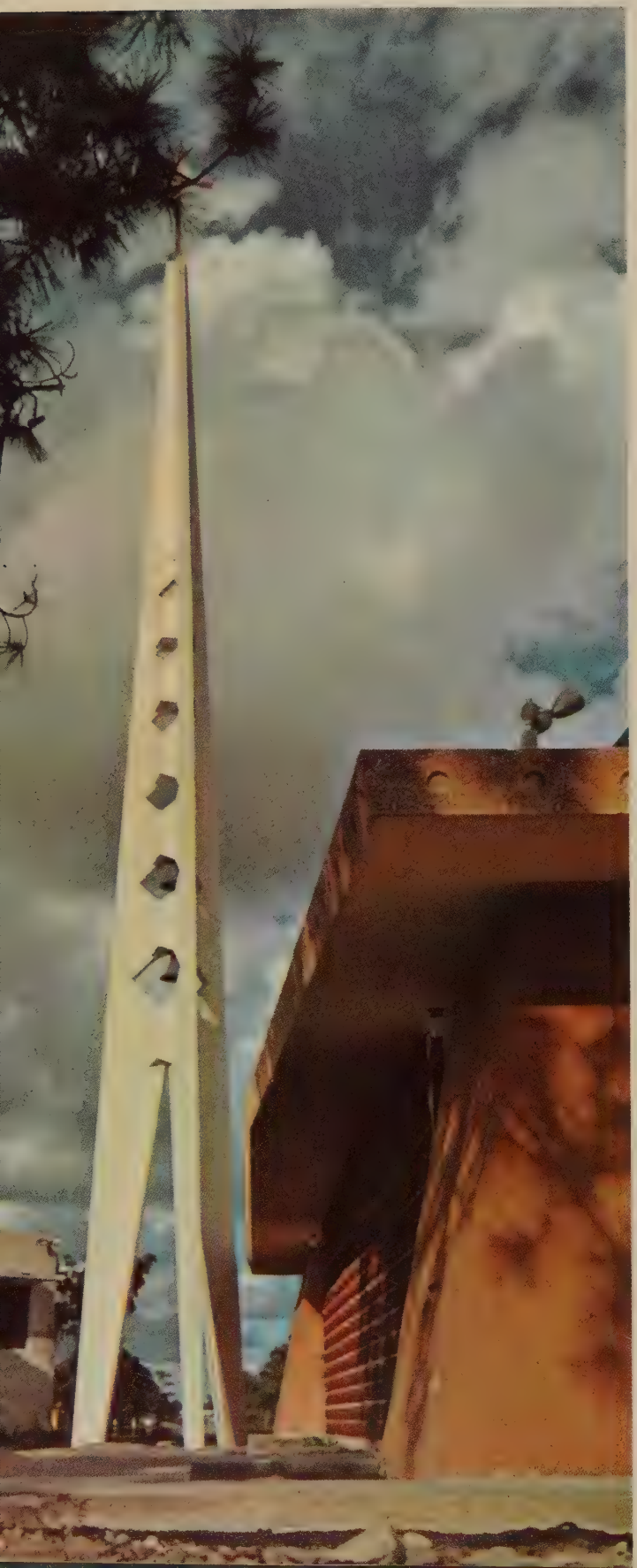
Blending wood and stone, First Methodist Church of Mount Vernon, Wash., fits its rugged surroundings.

Native Materials Give Integrity...

EXERCISING new freedom from the restraints of traditionalism, church architects have achieved design, dignity, and distinction using materials little changed from their natural states. A typical result is pictured here: First Methodist Church, Mount Vernon, Wash. Surrounded by evergreens on a plateau between beautiful Puget Sound and the lofty Cascade Mountains, the $175,000 structure blends rough-sawn cedar with native green-grey stone. At this year's National Conference on Church Architecture, it was the only Methodist building to be recognized with an honor award for design.

Skylight and strip windows cast warm daylight over chancel walls, stressing the worship center's simple beauty.

Precast in nine concrete sections, this three-sided campanile is visible half a mile from the Melrose Park Church, Fort Lauderdale, Fla. It cost $6,000.

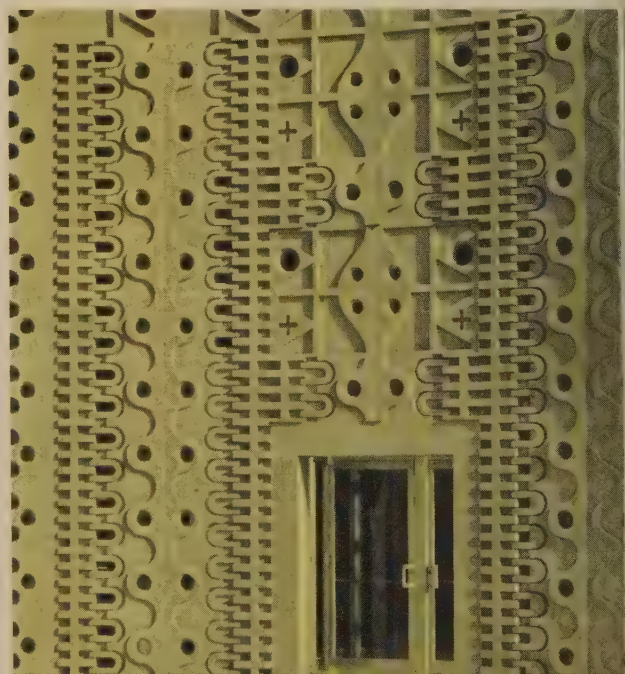


Robert E. Hansen, Hansen, Romano, Sullan, Hansen

Welcome Relief from the Stra

CHRISTIANS once believed their worship could best be conducted in long, narrow, high buildings, dimly lit and lavishly adorned. Today, architectural ideas are more fluid. New shapes for sanctuaries—round, for example—make participants out of spectators. And, increasingly, new designs in church accouterments reflect contemporary culture.

Intricate tracery in sculptured limestone screens the main entrance of Christ Church, Bethel Park, Pa.



Keith Lorenzen

Hyperbolic-paraboloid arches support a sweeping roof of reinforced concrete at St. Timothys Church, Cedar Falls, Iowa. Inside, the circular sanctuary is themed God in Our Midst.

Narrow...

A random pattern of terra-cotta tiles in diameters up to 10 inches created this strikingly beautiful wall at Elysian Fields Methodist Church in New Orleans, La. The cost: about $2 a square foot.

Durham, Anderson, and Freed

Clear glass is used throughout Bothell Methodist Church, Bothell, Wash.—nowhere more effectively than here in the chancel, where it reveals a secluded garden worship center.

Bright With Light...

FOR MANY Christians, worship takes on special meaning in a setting which suggests the awesome splendor of the universe God created. Some of the most memorable experiences of divine inspiration take place outdoors—beside a lake or an ocean, around a crackling campfire, or at the foot of a rustic cross on a wooded hillside.

Not surprisingly, then, the Methodists in Bothell, Wash., have been widely acclaimed for their unusual church, which virtually brings the outdoors inside at each season of the year. By means of a full wall of clear glass in the chancel end of their sanctuary (see picture above), Bothell worshipers each Sunday use a portion of their parklike grounds as a backdrop for worship. Secluded by stately evergreens, the garden outside the chancel window is planted with rhododendrons, daffodils, begonias, and other flowers and shrubs which make it a colorful and constantly changing display of nature's year-round glory and an inspiration to worshipers.

Glass Daringly Used...

ONE OF METHODISM's annual conferences boasts two of our most impressive new buildings—First Church, Phoenix, Ariz., and First Church, Glendale, Calif., both in the Southern California-Arizona Conference. Each structure makes extensive use of glass in exciting new ways.

At the Glendale church (pictured at right), translucent panes in many shadings of color rise to the building's saw-toothed roof line in 10 huge nave windows. In each of these, a center panel portrays a different biblical character. Darker tones, blues and purples, are emphasized in the rear windows, while lighter hues of red and yellow at the front of the sanctuary beam light into the chancel.

Largest of many stained glass windows in the Phoenix church (pictured below) is a chancel window, 15 by 23 feet, illustrating the theme, *Christ, Light of the World*. Hundreds of pieces of stained glass, each almost an inch thick, were set in concrete to form the unusual design. Five principal figures, including Christ, are rendered in gold leaf and palladium (a silver-white metal of the platinum family) to create dramatic silhouettes during the day and, even more striking, a spectacular luminescence after dark as they reflect interior lighting.

Flewelling and Moody

Surrounding Glendale's beautiful sanctuary: Gardens of olive trees, walks, quiet pools.

By day: Brilliant colors in stained glass.

Harold E. Wagoner

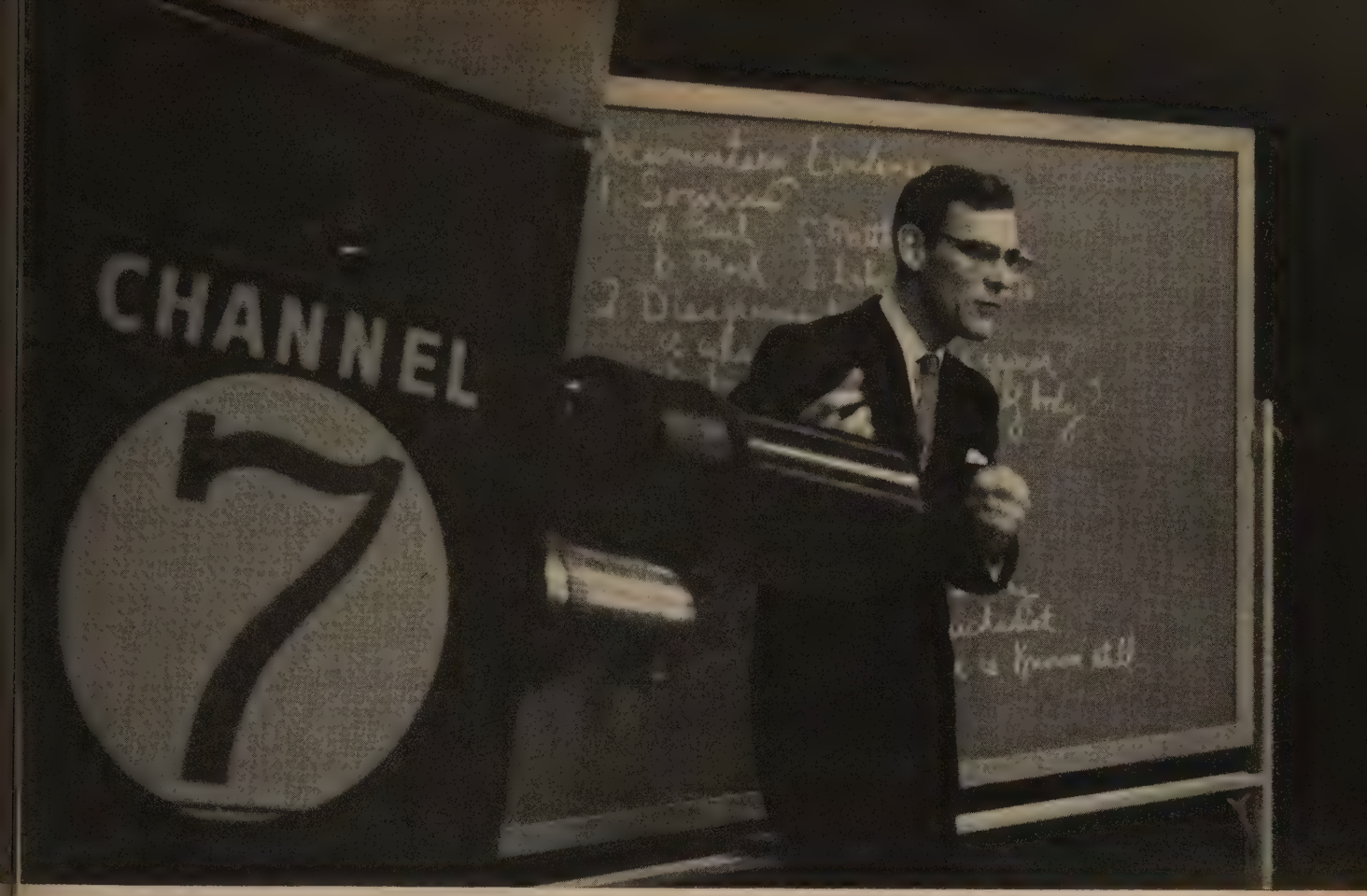
By night: Rich filigree in gold and platinum.

Dean E. Hill and Associates

Lighted from above, this dramatic contemporary sculpture, Crown of Thorns, *stands at the center of the eight-sided Wesley Foundation Chapel near the campus of Memphis State University.*

Ideas Into Forms...

LIKE ARCHITECTURE, other contemporary arts are finding their way into churches. Sometimes a startling religious significance becomes apparent in the efforts of today's artists to express abstract truth in tactile forms.



Dr. Bauman won popular and critical acclaim for The Life and Teaching of Jesus, *first college-credit TV course in the Washington, D.C., area. He also conducts Holy Land seminars and has written three books.*

We Believe / NUMBER 3 IN A SERIES

Forgiveness Can Be Ours

By EDWARD W. BAUMAN
Professor of Systematic Theology and Christian Ethics,
Wesley Theological Seminary, Washington, D.C.

IT IS PERFECTLY obvious that something has gone wrong with the life of modern man! We live in an age when more people than ever have material comfort, ample leisure, and long life, yet the words most often used to describe our condition are anxiety, crisis, and despair. What is wrong with us that we should be so restless at the very time when science and industry have done so much to make us comfortable? What is the source of our growing discontent?

Many non-Christian writers are certain that the present human predicament is caused by our inability to discover any meaning to life, any answer to the query, "Why are you here?" No man can avoid this question, yet novelists, playwrights, and philosophers are insisting that we cannot know why we are here or where we are going. Life is ultimately meaningless and devoid of any hopeful purpose. To use Eugene O'Neill's phrase, we have embarked on a long day's journey into night.

Typical of the pessimistic writers is Albert Camus who concluded in several works of unusual literary beauty that life is essentially absurd. All men, he points out, are like the Sisyphus of Greek mythology who was forced to struggle up a steep hill, pushing a huge stone which constantly rolled back down. Camus decided his own life in this way, a life which ended in a senseless automobile accident just as he reached his years of greatest creativity. I was in Paris at the time of his death, and I could read in the stunned faces of many Frenchmen the conviction that such a death proved the truth of his position: life is absurd.

In the Christian faith, we are equally convinced that something is wrong with modern man, but we refuse to believe that life is ultimately meaningless or absurd. On the contrary, the meaning of life has been clearly revealed through Jesus Christ. The purpose of man's life is to accept and live under the reign of God (king-

dom of God). We have been created with a homing instinct for God which leaves us restless and fearful until we find our home in him. This means living a God-centered life, relating every phase of our existence to him and to his purpose for us. This life with God (in the kingdom) is the most important thing in human experience. Jesus said it is worth the sacrifice of a hand, an eye, all our possessions, or anything else that stands in the way. It is the supreme good in life, the pearl of great price, the treasure hidden in a field. Man's life is meaningful, according to Jesus, when God has become for us the one thing needful.

THE tragedy of modern man's existence, therefore, is not in the absurdity of life, but in the absurd way in which we rebel against God. Even when the meaning of life has been clearly revealed to us, we reject it. We refuse to acknowledge our dependence upon God. We live most often for self and seldom for God. We disobey even when we know and understand his commands. This rebellion against God, the refusal to accept his reign in our lives, is what we mean by sin.

There are many forms of sin and many ways of describing it. It is possible for us to sin in thought, word, and deed. In fact, the whole condition of our lives may be sinful. But in each case the root of the problem is essentially the same. We reject the life of joyful obedience to God and choose instead to live for our own ends. The result of this rejection is a condition of separation from God which we have brought upon ourselves. We are estranged from him and alienated from him, wandering in a lonely exile of our own choosing.

Fortunately, modern Christians are demonstrating a willingness to admit that our human predicament is caused by sin. For a long while it was not fashionable to talk about sin, many people vigorously denying that they were sinners. But the climate has changed, thanks to the dedicated labors of many contemporary theologians. We now know that we are sinners and that the only way to solve the problems of modern man's despair is to solve the problem of sin.

Our condition today is much like that of the inhabitants of a certain medieval village who experienced the Black Death. Many years before they had been visited by the plague. This time, therefore, they refused to talk about it, passing a law forbidding anyone to use the word plague. For a while they spoke only of a "pestilential fever." As things grew worse, they admitted that they were suffering from "a sort of plague," but not the real thing. Only when people were dying at an alarming rate did they admit that it was really the plague. Then they took action to meet the emergency. Too long modern man has refused to acknowledge the problem of sin, covering it with sentimental euphemisms. Now that we are willing to admit that sin is sin, we can begin to do something about it.

But what is it that we can do? Jesus gave a perfectly clear answer to this all-important question. In his first sermon, according to Mark, he announced that the kingdom of God is at hand, thus making it possible for man to fulfill the purpose for his life. But how? "Repent," said Jesus, "and believe in the Gospel."

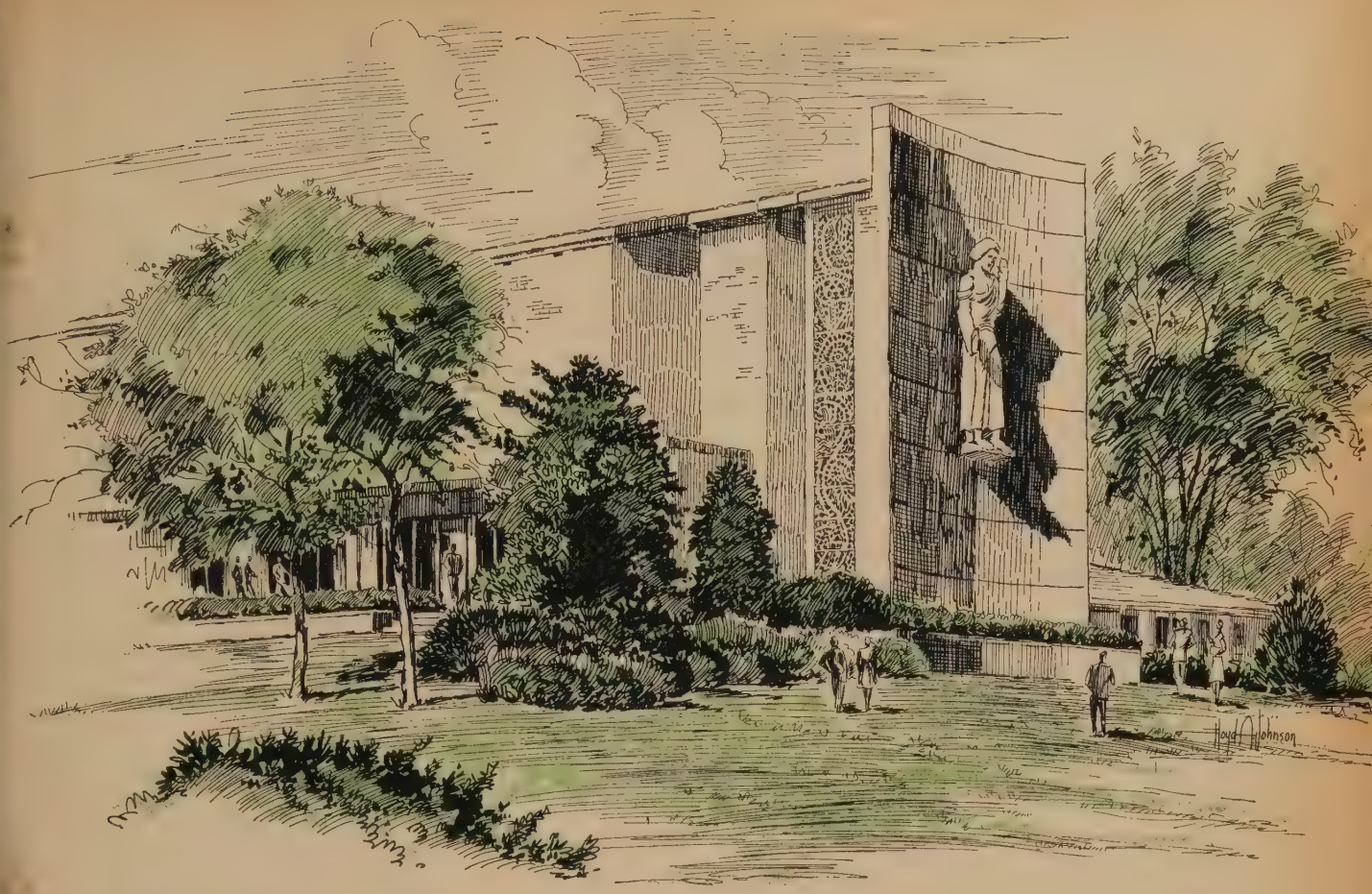
Man's first step into meaningful existence under the reign of God is repentance. Repentance is a turning away from sin toward God. It involves the awareness of sin as a present reality and a deep sorrow at the ways in which misused freedom, old habits, and physical desires have led us away from God. We may begin by feeling deep regret over specific things that we have done or left undone, but we soon realize that it is not just a few specific mistakes that separate us from God. Our whole condition needs forgiveness!

One of my own favorite illustrations of our feeling at the moment of repentance comes from the life of Rufus Jones, the great Quaker mystic. At one time he told how his younger brother carelessly caught his hand in the blades of a mowing machine. Two fingers were cut off, and the night after the accident the small boy kept the whole family awake by crying out again and again: "I wish I hadn't done it! Oh, I wish I hadn't done it!" True repentance is the act in which a man looks at his true nature, sees everything that he has done to separate himself from God, and then cries out with deep pain and anguish, "I wish I hadn't done it!"

Repentance is the beginning of our reconciliation with God. But repentance alone is not enough. If a man feels the weight of his sin without feeling hope, then he will ultimately despair. We need to know that we are forgiven and loved in spite of our condition. We are like the small boy in the orphanage who was visited by wealthy prospective parents. They had promised him toys, clothes, a room of his own, and many other things if he came to live with them. He replied, "If that is all you can give, I would rather stay here with the other kids." "But why?" they demanded. "What on earth do you want?" He replied with deep feeling, "I want someone to love me!" That is exactly the way we feel when we see ourselves as we really are and turn to God in repentance. We need to know that we are loved and forgiven.

BUT this is precisely the incredible good news of our Christian faith! *God is a loving father who forgives us when we turn to him in trustful repentance.* In his opening sermon, Jesus followed his call to repentance with a call for men to believe in this good news of God's forgiveness. "To believe," as Jesus used it, means to accept or welcome confidently and trustfully the forgiving love of God. It means to have faith in the good news of divine forgiveness. What Jesus is telling us is that when a truly repentant man opens his life fully to the forgiving love of God, reconciliation is accomplished and the purpose of life fulfilled!

This good news of divine forgiveness is one of the themes of the New Testament, and nowhere is it expressed more vividly than in the 15th chapter of Luke's Gospel in the parables of the lost sheep, the lost coin, and the lost son. The first two emphasize the love of God which causes him to seek out the sinner and bring him home. The last, probably the most famous of all the parables, stresses the forgiving love of the father whose son had wandered off into the far country. How the father must have longed for the return of his boy, for when the young man came to himself and decided to



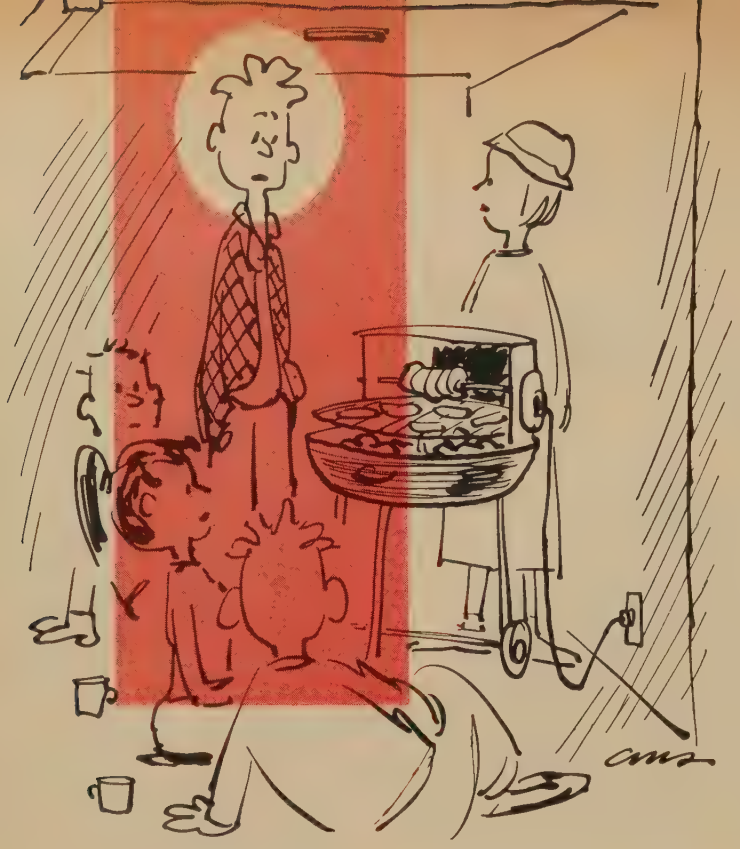
A 16-foot figure of Christ overlooks Massachusetts Avenue from Wesley Theological Seminary Chapel. The school, which has some 240 students, was called Westminster—after the Maryland town in which it was founded in 1881—before moving to Washington in 1958.

return home (repentance), the father saw him coming while he was yet a long way off. He ran down the road to greet him and welcome him home amid great rejoicing. This should be called the story of the prodigal's father, for the father's overflowing love is really the main theme. In these and other ways, including his own death on the cross, Jesus revealed the Father's eagerness to forgive sins and welcome his wandering children home.

Methodist Christians would do well to remember that the Methodist movement began with just such a vivid experience of the forgiveness of sins. John Wesley, reared in a good Christian home, made his way into the ministry, but he was restless and filled with anxiety until the evening of May 24, 1738, when he attended a prayer meeting on Aldersgate Street. As the leader read Luther's words on the subject of forgiveness, a great peace suddenly swept over Wesley's tortured soul. He described the experience in words that are familiar to every Methodist: "About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation: *And an assurance was given me, that He had taken away my sins, even mine, and saved me from the law of sin and death.*" [Italics mine—EWB.] Beginning in this way, is it any wonder that Methodism has always been strongest when belief in the forgiveness of sins is proclaimed and lived with such burning conviction and deep concern?

This article of our faith is at the very heart of the Christian religion. It is the means by which our estrangement from God is overcome, the way in which we achieve the true purpose for our existence. No wonder so many have described the experience of God's forgiveness as a holy surprise. Driven to despair by the awareness of sin's hold on our lives, we know we deserve only punishment and death. But wonder of wonders and miracle of miracles—God reaches down through Jesus Christ and accepts us in forgiving love! No wonder we strain after analogies to describe our joy. We tell of a new light, of a peace that passes understanding, of a joy unspeakable and full of glory, of unsearchable riches, and of a new creation. We speak of lights going on, of bells ringing, of trumpets blowing. This is how we feel when we have been reconciled to God through repentance and faith in the grace (forgiving love) of God.

Anyone who has known this love can understand the little Chinese girl who said to her missionary teacher, "Our gods ask so much. Your God gives so much." The truth is, he gives himself eternally to repentant sinners as gracious forgiving love!



Cartoon By Charles M. Schulz

"Somehow, singing choruses around an electric barbecue never seems to do much for me!"

Teens Together

By RICHMOND BARBOUR

Q *I'm 15. My family recently moved to California from South Carolina. I'm so lonesome for my girl friend I could die. We agreed to be true to each other, but she doesn't answer my letters. I may never see her again. I've no friends here. What is left for me to live for?—A.B.*

A You have everything to live for. Breakups are rough, but inevitable. Almost certainly you would have drifted apart anyway. Girls and boys of 15 have intense, but short-lived, crushes. Look for new friends and keep busy. Work enough each day to be tired at night. Join school clubs and MYF. Things will improve.

Q *My dad is an engineer. We live in a trailer and move frequently. A month ago we settled in a new town. I went out with the kids in our new trailer court last week. Two boys got drunk and set some trees on fire. The girls behaved like tramps. I'm a high-school senior. I'm afraid I'll get into trouble with these kids. What should I do?—B.C.*

A Look for better young people at school and church, and don't go out again with the tough ones. You should be able to hold out during your senior year. After that you'll be free to pick your friends at college or on a job.

Q *Mother didn't want to move, but Father insisted. We moved from Illinois to New York. Since then Mother has been sick and cries a lot. She is so lonesome for our relatives that she can't think straight. I heard her tell Daddy she would kill herself if we didn't move back to our old home. Will she try to carry out her threat? What can I do to help her?—T.R.*

A All suicide threats should be taken seriously. Probably she was only talking, but you can't be sure. Get your father to place your mother in the care of a capable psychiatrist immediately.

Q *My dad is a school superintendent. We moved to a new town last summer. I don't like it. The kids neck and even play kissing games at church parties. The boys don't like me because I won't let them paw me. Does the motto "When in Rome do as the Romans do" apply here?—A.P.*

A The motto is a bad one. Right is right, and wrong is wrong, no matter where you are. Perhaps your father can help through the student counseling service. Probably your minister can improve the church parties. Be strong and don't lower your standards. If you set a good example, you can help the other young people.

Q *My parents were killed in an auto accident some months ago and I live with my grandparents. They love me and I love them, but they don't understand kids. My worst trouble has to do with my trumpet. I play in the school band and want to continue my music. My grandmother says it would be a waste of money. What can I do?—L.G.*

A Ask your band leader to send a note to your grandparents, explaining the value of music lessons. Possibly he could help you find a relatively inexpensive teacher. I'm glad you realize your grandparents love you. It's very hard for people of their generation to understand modern young people. Try to avoid offending them. When you see a quarrel coming, walk away. They need time to adjust to the change you have brought to their lives.

Q *We moved to Oregon not long ago. Back home I got straight As but out here I get Bs. The kids seem brighter and the competition is stiff. Why are schools so different?—M.H.*

A Schools are controlled by the states and local communities. There are great differences in their programs. Further variation comes from the students. In some neighborhoods, more kids have high IQs, and competition for As is stiff. In other places, the majority may be average

id competition easier. Talk with your unselor. Set up a regular study rou-ne, get everything in on time, prepare refully for tests, and—if possible—pe your papers.

We recently moved. The MYF kids in our new church are clan-sh. They're polite and mean well, but feel like an outsider. What can I do out it?—B.J.

A Sometimes youngsters have so much fun together that they un-tentionally give the appearance of annishness. Talk with your MYF unselors. They'll tip off the kids. Try be friendly. Remember their names nd the things they're interested in. sk leading questions and be a good stener. Volunteer for committee serv-e. You'll soon be welcomed.

Yesterday my math teacher called me an "empty-headed baby oll, beautiful, but dumb." I hate him! Vas that fair?—M.J.

A It was unfair. Sarcasm always hurts. Did you do anything wrong? The best way to change your eacher's attitude is to become a good tudent. Get your work done on time, nd don't cause any disorder. He'll see is mistake.

I'm new in town and have fallen in love with the girl next door. 'm 15, she's 14. She says she likes me oo. However she has been going steady with another boy and I asked her to decide between us. That's fair, isn't it? What will I do if she decides to stick with the other kid?—B.J.

A What you suggested is quite fair. Would it be possible for her not to go steady with either of you? Suggest she alternate dates with the two of you. Young people don't have to go steady. If she does choose the other boy, try to forget her. Look around, you'll find other fine girls.

The path you travel may be paved with teen-age dilemmas, but they need not be barriers. Dr. Barbour can suggest ways around them if you'll write him c/o TOGETHER, *740 N. Rush, Chicago 11.*

Your Faith and Your Church

Bishop Nall Answers Questions About

Is Christianity materialistic?

Archbishop William Temple was undoubtedly right when he said that Christianity is the most materialistic of religions.

It starts with the Incarnation, the coming of God in flesh. It is immensely concerned with the life of the body, and how man lives in his body. But the spiritual dimension of man still rules.

Christianity today wants no truck with the ancient heresy (Manichaean) that set up a rivalry between the natural and the spiritual.

What are the temptations of the minister?

Shocked by sins (even his own), the minister has the handicap of facing his temptations "in solitary." Among his special temptations may be listed:

The craving for power, the love of praise, the indulgence in self-display (as distinguished from legitimate self-expression), the desire for an emotional outlet through denunciation and imprecation of others.

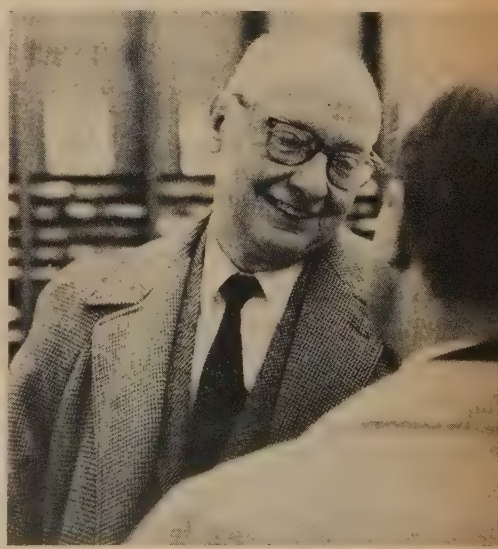
These "self-regarding impulses," as Leslie J. Tizard calls them in *Preaching: The Art of Communication,* must be "offered to God that he may control and use them." He continues to speak for ministers: "They are not safe when they are in our hands alone." This reminds us all of our need to rely on God.

How did Jesus mean 'turn the other cheek'?

Not as a rule of conduct to be followed literally and slavishly. He meant this as an illustration of a Godlike spirit and a Godlike approach to every situation. By the command to "turn the other cheek," he meant that the law of revenge, the spirit of getting even, the attitude of retaliation have no place in the kit-bag of the practicing Christian man or woman.

And this is not because of what such un-Christlike attitudes do to the other fellow but because of how they poison relationships with God.

Jesus was not talking about communities, nations, or races, but of individual people who are subjected to annoyances, insults, and acts of revenge by other people. All such offenses are to be met without resistance, or retaliation, or even resentment by the Christian. And there is no pained martyrdom as the Christian turns the other cheek. He does it happily, confident that it maintains his integrity and purity of character and keeps him in a relationship right with God.



Bishop T. Otto Nall of the Minnesota Area of The Methodist Church has devoted much of his career as minister and writer to answering questions and solving problems. He is the author of *The Bible When You Need It Most* and six vocational guidance books.

Edward D. Henne
Mobile, Ala.

Light Unto My Path

METHODIST MINISTERS PROVIDE WEEKLY MEDITATIONS ON THE INTERNATIONAL SUNDAY SCHOOL LESSONS

NOVEMBER 5

Bear one another's burdens, and so fulfil the law of Christ.
—Galatians 6:2

"NOBODY knows the trouble I've seen, Nobody knows but Jesus."

So go the words to a spiritual we love. And it pretty well describes the thinking of most of us. We know that we ourselves are weighed down with burdens; but most of us are convinced that no one else has the problems and burdens we do.

All have burdens, perhaps different types. There is the spiritual burden of sin. There are material burdens of hunger, nakedness, or illness. There are mental burdens: fear, ignorance, and grief.

We have a responsibility, as Christians, to help to bear the burdens of our fellow men. "And so fulfill the law of Christ." What law? I think he was speaking of the 11th commandment: "A new commandment I give to you, that you love one another."

If our love for others causes us to be burden bearers, it will make a difference in our attitudes about many things. We will be concerned about evangelism, race relations, labor-management relations, foreign aid, and peace.

We are not truly free if our brother is in bondage.

But even more important, this practice of burden bearing will cause us to simply be available as a friend to whom those about us can turn for strength. Skillful counselors are few. But what many need, we can give. Often all that is needed in a time of crisis is for us to lay a hand on our troubled brother's shoulder and let him know we are there beside him when he feels most alone.

Prayer: Father, may our daily prayer be these anonymous lines from an old *Power* magazine—"Lord, give me eyes to see,/ Lest I, as people will,/ Should pass by someone's Calvary/ And think it just a hill." Amen.

—EDWARD D. HENNE

Frank D. Dennis
Tenafly, N.J.

NOVEMBER 12

"I appeal to you therefore, brethren, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship."—Romans 12:1

HUMAN SACRIFICE is demanded of Christians by the Apostle Paul.

Ritual sacrifice has been and is part of many religions. A friend once told me of a woman in India, who had given birth to twin boys, one perfect and the other deformed. The woman put the perfect one out to die as a sacrifice to her god, keeping the maimed one to raise as her son. She would not think of offering anything to her god but her best.

Such sacrifice and the sacrifices of animals in the Hebrew religion did not mean that they were offering dead sacrifices to God. They were offering the life, but they

thought they had to kill the child or animal to give the life to him. Paul says that we need to offer our whole body and life to God, not by killing it for him, but by living for him completely.

Just as the offerings of the Hebrews were required to be unblemished, perfect, without stain or injury, even so our lives and bodies should be living, dead to sin, risen to life in Christ, holy, pure in thought, word and deed, acceptable to God, one he could approve without reservation.

This means that our religion should be more than words and beliefs. It should entail action in church, at school, at work, and in our leisure-time activities.

This is the sacrifice that is demanded of us. This is the substance of *our* worship of God.

Prayer: Help us, O Lord, to be even more conscientious worshippers of thee than the worshipers of other gods are of theirs. In Jesus' name. Amen.

—FRANK D. DENNIS

NOVEMBER 19

"Every athlete exercises self-control in all things. They do it to receive a perishable wreath, but we an imperishable."—1 Corinthians 9:25

Joseph A. Keiper
Deland, Fla.

FINDING 28 square miles of land in the entire South Atlantic Ocean from an altitude of 10,000 feet has always been a navigational mystery to me.

As our Air Force C-124 Globemaster was making its approach to Ascension Island, our navigator explained how it was done. There are three devices which make modern air travel possible: the automatic pilot, radar, and the radio-directional compass.

The automatic pilot, working on the principle of the gyroscope, keeps the plane going in the desired direction. Radar informs the pilot of approaching aircraft, bad cloud formations, or navigational hazards. The radio compass keeps the plane coming into a predetermined point by following a signal which originates at one's destination. Our safety and well-being depend on these three devices being in good working order and balance.

How like life this is! Our human automatic pilot is an inner sense of character; without it we drift in all possible directions with every adverse wind. Our radar is the working of the Holy Spirit; this is an essential requirement for the Christian commandment to love. The radio compass is the human soul responding to a God-given destination. This trinity makes possible our only basis for Christian living.

Crack-ups and maydays are but graphic examples of what is happening every day to human souls. The answer in aviation is the wise use of autopilot, radar, and the radio compass; the answer in life is character, the indwelling of the Holy Spirit, and a God-given purpose or destination.

Prayer: Dear Lord, teach us to master by being mastered, and help us to respond to thy guidance with our only possible gift to thee —thankfulness. Amen.

—JOSEPH A. KEIPER

NOVEMBER 26

"Take part in the great contest of faith! Take hold of eternal life, to which God called you, when before many witnesses you made the great profession of faith."—1 Timothy 6:12 (Goodspeed)

IN PIONEER days, ministers issued church letters addressed, "To Whom It May Concern." The recipient of such a letter often became the possessor of a trunk religion, for it was there the letter was placed and left indefinitely.

In my boyhood I heard the story of the pioneer and his family who, migrating from Ohio to their prairie homestead in Nebraska, carried with them such a church letter. The pioneer, being a good Methodist, wanted to keep close to his church and feel a part of its fellowship. Therefore, he made it a practice, so far as possible, to stop on weekends in a community where there was a Methodist church. At the beginning of each service he would present the family and unite with the church. Then, after the service, he would withdraw their membership and take it on to the next station. During their migration west they held membership in 11 churches.

In this mobile age it is easy to get out of touch with our church

Leon A. Foster
Litchfield, Nebr.

and lose contact with its fellowship. Thus we need, as never before, to bear witness to our faith by strengthening the fellowship that we have in Christ. This we cannot do by absence, by a trunk religion, or in more modern terms a mobile-homes religion.

One of the greatest indictments against Protestants of this age is that when they move someone has to drag them out before they become a part of the Christian fellowship in their community.

In my work as a mobile pastor, it has remained a mystery to me how people who have been leaders in their church can move and then make no effort to find a church and become a part of its fellowship.

As the Apostle Paul said to Timothy—and would say to us today: "Take part in the great contest of faith. Take hold of eternal life . . . and before many witnesses make the great profession of faith."

Prayer: Dear Lord, make our hearts hungry for thy fellowship and the fellowship of thy children. Keep us ever mindful that we need thy Church and it needs us. In Jesus' name we pray. Amen.

—LEON A. FOSTER

Barnabas

Looks at New Books

AT A MEETING of the Aurora Gardens Garden Club, the secretary speaks up: "I think we need a church in this area if we are to be a well-rounded community."

On the island of Kauai, in the new state of Hawaii, a Japanese doctor says: "Some of us in Lihue have been talking about the need for a truly inclusive church for all races."

After a Grange meeting, the presiding officer tells a neighboring farmer: "So many of the churches have moved out that we are now forced to drive 20 miles to the county seat to go to church."

These are some of the voices you will hear in **Bonneau Pernell Murphy**'s ***The Call for New Churches***, published by the editorial department of the Joint Section of Education and Cultivation of the Methodist Board of Missions (75¢, paper).

Underlining the need for church extension as set forth by Dr. Murphy, Bishop Paul Neff Garber's preface offers this strong reminder: "The basic reason for church extension is evangelism, the impulse to spread the Gospel, and this can be done only by following the people and placing churches within practical reach of them."

New churches that are meeting the needs of the time, both architecturally and in program planning, are the subject of ***By Deed and Design*** (Friendship Press, $2.95). Happily, though, **Virgil E. Foster** has written more about the people who make up the churches than he has about programs and buildings.

Dr. Foster visited more than 60 North American churches and chose to write about 14, representing 11 denominations. If you remember TOGETHER's pictorial on St. Mark's Methodist Church in Stockton, Calif. [February, 1959, page 63], you'll be pleased that he has written a glowing chapter on this inner-city church that ministers to Caucasians, Negroes, and people of Asian ancestry alike. You'll also be interested in his account of the birth of a new Methodist church in Westminster, Colo., a few miles northwest of Denver.

But there are less happy voices. The major Protestant denominations, concentrating their energies in the middle-class suburbs, have failed the working classes of the teeming inner city, says **Gibson Winter** in ***The Suburban Captivity of the Churches*** (Doubleday, $3.50).

The exodus of the white middle class and its churches from city to suburban fringes has impoverished Protestantism's ministry where it is most needed, declares Dr. Winter, an assistant professor at the University of Chicago Divinity School. An honest appraisal of the major Protestant churches' progress, he says, shows "they have been running full speed in order to stay in the same place; they have built and planned and schemed in order to remain at dead center."

This is not pleasant reading for concerned churchmen. On the other hand it need not cause despair. Perhaps the view is too pessimistic. We know, for example, the scope of Methodist effort in the cities is far from puny. Still, in the light of our increasingly urbanized (and suburbanized) society, what Dr. Winter says is significant reading and worth pondering by church strategists.

A panoramic, not-too-optimistic picture of urban America unfolds in ***The Future of Our Cities*** (Doubleday, $4.95), by **Robert A. Futterman**.

The book is a sharp analysis of the economic, geographic, and human forces that influence the development of American metropolitan areas, by a man who backs his judgment with his money. Only 33, Futterman heads a real-estate organization with properties from coast to coast.

Apathetic citizens, corrupt local politics, and a belated awareness of the consequences of urban blight are the stumbling blocks to proper growth, Futterman says. What will happen in the future depends on what inhabitants of the different cities do to preserve and develop their natural assets. The picture he sees is not always optimistic.

Samples of his city-by-city look at urban areas: "No downtown in America needs quite so much work as Boston —or seems quite so unlikely to get it. . . . Washington is or will shortly become a predominantly Negro city, the first such in our history, but perhaps not the last. . . . Los Angeles is a city in trouble. . . . Perhaps in Chicago we will find the answer to the question of whether America will use its unique resources to create a greater

lonely city

The numbness of millions outside warm homes
Speckling the city streets, blank-faced,
Pounds a lonely cavity in the throat
Where welcome words long to be spoken.
Tears need to spill from sagging eyes
That cannot recognize the race of friends.
The lack of warm gesticulation rends
The atmosphere with dumb unhappiness.
There might as well be fog.

—*Pierre Henri DeLattre*

"Because I was nervous–a 'Grumpy Grandpa'– my doctor started me on Postum."

"My grandchildren made me realize how irritable and nervous I was. 'Gee, Grandpa's grumpy!' I heard them whispering. Was there something wrong with my nerves?

"The doctor didn't think so. He asked if I'd been sleeping well. I hadn't. Then he asked if I'd been drinking lots of coffee. I had. It seems many people can't take the caffein in coffee and I'm one of them. Change to Postum, the doctor advised. It's 100% caffein-free—can't make you nervous or keep you awake.

"Did my grandchildren notice the difference? They certainly did. When you sleep well, when you're not on edge, you have lots more patience. I'm sold on Postum —I like the way it makes me feel. You will too!"

Postum is 100% coffee-free

Another fine product of General Foods

Little Lessons in Spiritual Efficiency No. 720

Transplanted Christians

By ROY L. SMITH

OUR family lives in a community that is experiencing an enormous influx of new residents. Literally thousands of new houses have been built in the area during the last five years, and tens of thousands of "immigrants" have arrived. They have bought homes, enrolled their children in the local schools, joined the PTAs, and otherwise become part of the community.

Among these new arrivals are people who were active in churches back home, but who have not affiliated with any church since coming into the community. The head of one household—a young engineer with a graduate degree and some rare qualities of leadership—put the matter tersely and accurately, when he said: "We find it a little difficult to transplant ourselves, so far as the Church is concerned."

One has the suspicion in such cases (perhaps it is unjust) that the religious life back home was somehow lacking in its basic qualities. The chief interest was in the old crowd, the early associations, the "good times we used to have," or "the church our family had always belonged to."

It is true, of course, that when one moves into a new community the faces are all new, the order of worship different, and the preacher's style unfamiliar. But the hymns, the Bible lessons, and the import of the message are all the same. So are the missionary causes. Moreover, the basics of the Christian faith are the same. The great doctrines of the Church are identical, regardless of where we worship. If these be the things that have really nourished our souls, then we will find ourselves at home in the new environment.

Rarely does the person who has had a genuine conversion experience find it difficult to adjust himself to the preaching, the order of worship, or the friendliness of other Christians. It is only as the off-center things become central that we experience difficulty.

If any man is finding it hard to induct himself into the fellowship of a new congregation, let him examine his own basic religious experience. Is he a completely dedicated personality? Is Jesus Christ the source of his spiritual joys and satisfactions? Is he sure of his own acceptance at the hands of God? Is there no personal sin alienating him from the heart of the divine? Is his evangelistic zeal at high tide? Is his own prayer life up to date?

The church of Jesus Christ has more to offer a stranger than a handshake at the door of the house of worship on the Sabbath.

civilization—or will condemn itself to a meaningless, soul-destroying proliferation of goods, comforts, and waste."

Are you moving soon? Then you are probably going from room to room, throwing away all those things that are too worn out to be worth taking along. Think twice, though, before you toss out the dog-eared books in the children's playroom!

Between those battered covers "live" people and animals who are very real to your small fry. And during the first days in a new home, where even familiar furniture looks different, old friends like these can supply an important kind of emotional security. Oddly, even their battered look gives them a familiar charm.

If your youngsters are worried about being uprooted from familiar surrounding, new books can help make them look forward to the move as an adventure.

Six to nine-year-olds, for instance, will be enchanted with ***Cynthia at Church*** (Abingdon, $2.50) in which **Carrie Lou Goddard** tells how a little girl discovered new friends and learned new things in her new church—but found that, actually, God's love hadn't changed at all.

Then there are books which give youngsters a picture of the area where they are going to live. Such a book is ***Alaska: The Forty-Ninth State*** (Whittlesey, $3) by **Willis Lindquist**. It's packed with facts, but reads like a storybook—good for children of all ages.

Junior-high-school boys and girls can get the flavor of a region from historical fiction or biography. An example for boys is ***North to Abilene*** (Holiday, $2.95) by **Zachary Ball**, a fast-moving Texas adventure climaxed by a cattle drive north to Kansas. For girls there is ***I, Priscilla*** (Macmillan, $3), **Evelyn Allen Hammett**'s stirring account of her own many-times-great grandmother, who moved with her family from Massachusetts to a new Connecticut settlement in 1635. Appealing to both boys and girls is ***Mark Twain and the River*** (Houghton Mifflin, $1.95), a colorful, well-documented biography by **Sterling North** that will tell them much about the Mississippi River country so well known and loved by the mustached humorist.

For more ideas, consult your librarian. Books for the younger members of the family are on her mind even more than usual these days, for November 12-18 is Children's Book Week. She can help you find just the right books to pave your children's way from their old home to the new one.

Early in the moving around Mrs. Barnabas and I have done, we learned —the hard way—that the time to look

A Story of The Christ... the Inspiration of His Spoken Words.

Metro-Goldwyn-Mayer presents Samuel Bronston's Production

All the glorious music from the film is available in the MGM Album

Filmed in 70MM SUPER TECHNIRAMA

TECHNICOLOR®

Abingdon Christmas Suggestions

For The Whole Family

Handbook of Denominations In the United States by Frank S. Mead. Second revised edition. **$2.95**

Living All Your Life by John A. Redhead. How to apply Christian principles to daily life. **$2**

In Christ by E. Stanley Jones. 364 meditations based on passages from the New Testament. **$2.50**

Come to Christmas! by Anna Laura and Edward W. Gebhard. Family worship suggestions. Illustrated. Paper, **75¢**

For The Children

Around the Year Together compiled by Ruth Adams Murray; Illustrated by George and Irma Wilde. Ages 5-10. Paper over boards, **$1.95**

The Story of Saint Nicholas by Mildred Luckhardt; illustrated by Gordon Laite. Ages 8 up. Cloth, **$2.75**

Hero Tales from Many Lands compiled by Alice I. Hazeltine; illustrated by Gordon Laite. 30 exciting epics. All ages. Cloth, **$5.95**

Now I Lay Me Down to Wonder by Bernice Hogan; illustrated by Susan Perl. Verse-prayers. Ages 3-7. **$1.25**

For The Grown-ups

The International Lesson Annual for 1962 edited by Charles M. Laymon; lesson analysis by Roy L. Smith. Complete commentary in one volume. New pronunciation guide. **$2.95**

The Riddle of Roman Catholicism by Jaroslav Pelikan. Its history, its beliefs, its future. **$4**

Key Next Door by Leslie D. Weatherhead. 26 sermons stressing faith as key to true understanding of God; aids for personal problems. **$3.50**

Adult Devotions by Wallace Fridy. 28 original worship programs, with 10 for special days. Inspiring for public or private use. **$1.75**

Lively May I Walk by Glenn H. Asquith. 54 devotions for older people. Extra large type. Ribbon marker. A warmhearted gift! **$2**

Blessed Are You by Jane Merchant. 84 meditations relating the Beatitudes to daily living. Perceptive poems and prayers. **$1.75**

For The Young People

Everyday Devotions for Youth by Walter L. Cook. 56 meditations to help young people apply their faith to everyday living. **$1.75**

Meditations for Youth by Walter L. Cook. Devotions for the junior and senior high age groups. **$1.75**

Devotions for Junior Highs by Helen F. Couch and Sam S. Barefield. Deals with problems of youths. **$1.75**

Ours Is the Faith by Walter Dudley Cavert. Stimulates thought about the meaning of Christian faith and how it can be applied to life. **$2**

For The Pastor

The Interpreter's Bible. The most popular and complete commentary of all! Has every feature a pastor needs. Handsome single volumes, $8.75 each. The complete 12-volume set **$89.50**

A Handbook of Church Public Relations by Ralph W. Stoody. Discusses press relations, radio and television, and impact of the church on the community. Tells how churches can best use these media. **$4**

The Minister as Marriage Counselor by Charles William Stewart. Includes case material. Emphasizes church's responsibility in maintaining a family program of education. **$4**

The Care and Feeding of Ministers by Kathleen Neill Nyberg. Describes experiences in the life and work of the minister not always apparent to others. Delightful reading. **$2.50**

Bible Guides

No. 1. The Making of the Bible by William Barclay. In concise manner, Dr. Barclay shows the structure, the history, and the power of the Bible today. Paper, **$1**

No. 7. Prophets of Israel (1) Isaiah by George Knight. A luminous and lucid guide to the heart of this great prophecy, soundly based on all the generally accepted conclusions of modern research. Paper, **$1**

No. 11. The Wisdom of Israel by John Paterson. Through this study of Job and Proverbs, these two great books bring much wisdom to modern men and women. Paper, **$1**

No. 13. The Good News by C. L. Mitton. Surveys the earthly ministry of Jesus as recorded in Matthew, Mark, and Luke. Paper, **$1**

Order from your bookstore

Abingdon Press

Publisher of THE INTERPRETER'S BIBLE

a family physician in a new community is before you get sick. So I was glad to see some common-sense suggestions on how to do it in ***You and Your Doctor*** (Duell, Sloan and Pearce, $5).

Practicing physician **William H. Sweetser** also has packed the book with a lot of other practical advice on how to get the best medical care.

What isolationism—and climate—can do to a squirrel is a gem I've gleaned from ***Mammals of the Southwest Mountains and Mesas***, by **George Olin** (Southwestern Monuments Association, $3.25 cloth, $2 paper).

Seems that Kaibab squirrels, marooned on the colder north rim of the Grand Canyon, differ in color from their cousins only 20 miles away on the south side.

Squirrels are among the most remarkable of our native mammals, the book points out, giving them credit for playing a considerable part in perpetuating Southwestern forests.

If someone in your family is interested in four-footed creatures of the Southwest, I don't suppose you can provide him with anything newer or better than this authoritative volume. It's published in co-operation with the National Park Service.

If you haven't time for a political-science course, read **Theodore H. White's** ***The Making of the President—1960*** (Atheneum, $6.95).

White describes the 1960 election from the first hopeful stirrings in several camps through the arduous primaries, the Nixon-Rockefeller compromise, the nominations, and—finally and climactically—that unique American phenomenon, the campaign for the presidency.

His book will clarify party structure and may even tell you why you voted for the man you did, after all those speeches and television debates. The political analysis is spiced by personal descriptions of the men who struggled to obtain our nation's highest office and especially sympathetic treatment for the one who finally got it.

This is a significant, well-researched, and readable book by a reporter who covered the campaign and the election.

A nation's novelists can reveal the inner life of its people in a way factual history oftentimes fails to do. **Edwin T. Bowden** believes that the populous United States still suffers from a "wilderness loneliness." In ***The Dungeon of the Heart*** (Macmillan, $3.75), he traces the theme of isolation through American novels and finds the mood prevails from Cooper's *The Deerslayer* to Salinger's *The Catcher in the Rye*.

—BARNABAS

Gold Ribbon Winner at Illinois State Fair gives you her recipe for

Roanoke Rolls

"This recipe has been a favorite of mine for years," says Miss Olivia Kempf of Roanoke, Illinois. "And last year it won me the Gold Ribbon for the best yeast baking at the Illinois State Fair. I hope you'll try my recipe soon. And be sure to use Fleischmann's Active Dry Yeast. It's so dependable, and always fast rising. I know you'll have good luck with Fleischmann's, too."

ROANOKE ROLLS *Makes about 5 dozen rolls*

1 cup milk
½ cup sugar
1 tablespoon salt
6 tablespoons Fleischmann's Margarine
1 cup very warm water
2 packages or cakes Fleischmann's Yeast, active dry or compressed
3 eggs, beaten
9 cups sifted flour (about)

Scald milk; stir in sugar, salt, and margarine. Cool to lukewarm. Measure very warm water into large bowl. Sprinkle or crumble in Fleischmann's Yeast; stir to dissolve. Blend in lukewarm milk mixture, beaten eggs, and half the flour. Beat until smooth. Add remaining flour until dough cleans sides of bowl. Turn out onto lightly floured board. Knead until smooth, about 10 minutes. Place in greased bowl; turn to grease all sides. Cover. Let rise in warm place, free from draft, until doubled, about 1¼ hours. Divide in half. Roll out each half about ⅜-inch thick. Cut with 2½-inch biscuit cutter. Crease heavily through center with dull edge of knife; brush lightly with melted margarine. Fold over so edges just meet; seal. Place in greased shallow pans with rolls touching. Cover. Let rise in warm place until doubled, about 1 hour. Bake at 350°F. 20-25 minutes until golden brown. Remove from oven. Brush tops with melted margarine immediately.

ANOTHER FINE PRODUCT OF STANDARD BRANDS INCORPORATED

IS THIS THE WORLD'S *SMALLEST* HEARING AID?

LOOK! This is all you see when it's worn!

<This is ALL you need!

- ***Worn in the ear!***
- ***No cord! • No tube!***
- ***No ear mold!***

Weighs less than ¼ ounce

FIRST DESIRABLE HEARING AID!

DAHLBERG a subsidiary of Motorola Inc. **"Miracle-Ear®"**

REPLACEMENT OR REFUND OF MONEY Guaranteed by Good Housekeeping IF NOT AS ADVERTISED THEREIN

Helps Overcome Nerve Deafness!

Send for FREE booklet

Learn all about this thrilling new way to hear in a fact-packed, fully illustrated booklet. Find out how "Miracle-Ear®" can help you understand conversation again. Sent in plain wrapper. No obligation.

THE DAHLBERG COMPANY Dept. H-11
Golden Valley, Minneapolis 27, Minn.

Rush me **free** booklet on "Miracle-Ear®" . . . the transistor-powered aid worn in the ear.

Name_____

Address_____

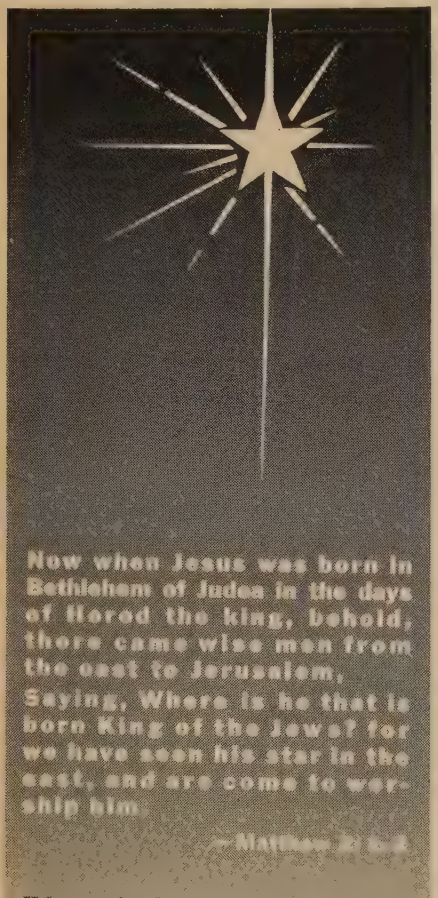
City_____ Zone____ State_____

METHODIST MISSION HOME
of Texas
POST OFFICE BOX 2117 San Antonio
CA 6-3342

Offering....

* A ministry of love and compassion, understanding and service to the un-wed mother seeking a protected situation within Christian environment.
* A comfortable home-like atmosphere where with professional guidance, the redemptive ministry of Christ becomes reality.
* A licensed adoption agency that offers Christian safeguards for the natural parents and their children and a careful selection of adoptive parents.
* Owned and operated by the six Methodist Annual Conferences of the State of Texas.

Rev. Spencer L. Stockwell, M.S.W.
Administrator



Help your family discover the true meaning of Christmas. The Upper Room, with its daily Bible reading, prayer, meditation and thought for the day, will help make "the greatest story ever told" more meaningful to your loved ones.

If not already receiving The Upper Room, order the November-December number today. Ten or more copies to one address, 7¢ per copy, postpaid. Consignment orders may be arranged. Individual yearly subscriptions by mail, $1; three years for $2. Order from

Dept. K

The Upper Room

The world's most widely used daily devotional guide
38 Editions — 32 Languages
1908 Grand Avenue Nashville 5, Tenn.

Browsing in Fiction

Gerald Kennedy

BISHOP, LOS ANGELES AREA,
THE METHODIST CHURCH

READING a new novel by a favorite author is always a hazardous experience. You approach the book not as an end in itself and not with anything faintly resembling an objective point of view. You remember other things he wrote which you liked; and if this new book does not measure up, you are more let down than if you had never heard of the writer.

I say this because the books I want to talk about were written by established novelists, some of whose previous books I have read. One disappointed me very much, another one just a little bit. The third pleased me. Let us begin with the disappointment.

THE FOX AND THE CAMELLIAS, by Ignazio Silone *(Harper, $3.50).*

The book deals with the fight against fascism and apparently concerns a situation now long past. A man and his friends in a Swiss town near the Italian border wage a brave struggle against the evil tyranny, and this is a story of the innate courage and decency of plain people. Even the young fascist is touched by the devotion of a girl and in his love for her decides he must take his own life rather than betray her and her family. All this is on the credit side, and the author has the mark of competency when dealing with individuals and character. But the plot was very thin and curiously flat and did not reflect the deep and broad concerns which Silone revealed in other books. If I had not known it was written by an outstanding Italian novelist, I would have dismissed it as trivial.

THE EDGE OF SADNESS, by Edwin O'Connor *(Little, Brown, $5).*

Having read *The Last Hurrah*, I turned to this book with great anticipation. But it did not give me the same enjoyment and lift as the previous novel. At the same time, it has some obviously fine qualities. It is the story of a Boston Irish-Catholic family with a patriarch who is ruthless, naive, sentimental, and interesting. The story is told through the eyes of Father Hugh Kennedy, a priest and former alcoholic who is serving a run-down parish. A former priest once told me that the Roman Catholic Church maintained an institution for alcoholic priests which he said was not talked about or admitted. It is made perfectly clear in this novel that there is such a place.

I was most interested in reading of this man's attitude toward his job and of his experiences in his parish. This is the preacher in me. Here is a rather quiet story with now and then a burst of drama and excitement. O'Connor knows how to write about these people, and there were echoes of his *Last Hurrah* characters in this one. It struck me as being a fairer portrayal of the Roman Catholic Church than most of the things I have seen. O'Connor does not make it either a racket or a paragon of virtue. Most Protestant preachers would be able to sit down with Father Hugh Kennedy and talk about common problems and common concerns. I would be more enthusiastic about this novel if I were not haunted by *The Last Hurrah*.

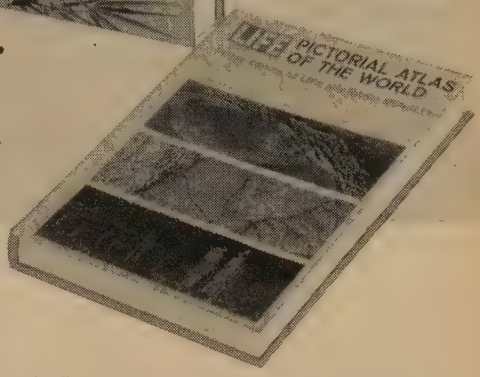
THE WINTER OF OUR DISCONTENT, by John Steinbeck *(Viking, $4.50).*

John Steinbeck gave us the great portrayal of the migration from the Dust Bowl to California when he wrote *The Grapes of Wrath*. Now he has a book comparable to his best. It has both wisdom and wit. In a New England town, a grocery clerk who has lost his money—although he still belongs to a fine old family—decides that honesty and patience are not enough. He is out to get his any way he can. Then comes a disappointment with his son and himself.

Without clumsily trying to make a point, Steinbeck has shown us America's moral sickness. As in many great works of fiction, we see in one man and his human relationships a generation's dreams and tragedies. Strange that in a New England town you find the world's big issues. In my book, *The Winter of Our Discontent* is fine.

Delight Your Friends This Christmas...

Give Beautiful Books



LIFE PICTORIAL ATLAS OF THE WORLD. The results of a four-million-dollar project that has succeeded in presenting to the public an entirely new concept of the world. Sponsored by *Life Magazine*—geographers, map and atlas makers, and photographers from all over the world worked together in mapping the earth so that the maps would be more understandable and more usable. In the full-color, giant-size Geo-Physical globe designed expressly for this atlas—you will find all the natural colors in the terrain are used to depict the actual look of the earth's surface. Political information and terrain information usually put together on a single map are in two companion maps. Hundreds of charts, graphs, and tables, a cross-section showing the granite structure of the earth below its surface. Complete 1960 census. 440 color pages—600 pages in all. (RM)
REGULAR EDITION .....*postpaid,* **$20.85**
DELUXE EDITION .....*postpaid,* **$23.45**

THE AMERICAN HERITAGE BOOK OF INDIANS, *edited by Richard M. Ketchum, introduction by John F. Kennedy, narrative by William Brandon.* Richly illustrated, this book is an account of the first peoples to come to the North American continent and their stories from 20,000 B.C. to the present. Almost 500 illustrations, more than 125 in full color. Size 8¾x11¼ inches, 416 pages. (SS) Postpaid.
DELUXE EDITION BEFORE DEC. 25 .....**$13.95**
AFTER DEC. 25 .....**$17.00**
REGULAR ED. BEFORE DEC. 25, 1961 .....**$11.95**
AFTER DEC. 25, 1961 .....**$15.00**

THE CONTINENT WE LIVE ON, *by Ivan T. Sanderson.* A book that presents clearly and excitingly the whole of the American continent. The author traveled 50,000 miles to gather material for this book. The text, totaling 140,000 words, covers the continent in terms of 21 natural provinces. Of the 235 photographs, 109 are in color. 26 maps. 9⅝ x 12⅜ inches. (RH)
BEFORE JAN. 1, 1962 .....*postpaid,* **$16.95**
AFTER JAN. 1, 1962 .....*postpaid,* **$20.00**

THE GOLDEN ENCYCLOPEDIA OF ART, *by Eleanor C. Munro, with 650 plates, more than 300 in full color.* In words and pictures, this huge, dazzling volume traces the development of art from prehistoric times to the 20th Century. Illustrations include paintings, sculpture, architecture, frescoes, mosaics, objects d'art. Plus encyclopedic section of art terms and artists' biographers. 300 pages. (GP)
BEFORE DECEMBER 25, 1961 ...*postpaid,* **$12.95**
AFTER DECEMBER 25, 1961 ...*postpaid,* **$14.95**

THE NORMAN ROCKWELL ALBUM. A unique and truly exciting blending of the art-work of America's best-known illustrator, the story of his life—personal and artistic—and a reflection in his art of the American life of the past 40 years. Illustrations on almost every oversized page; color reproductions of his famous paintings for *The Saturday Evening Post;* book illustrations and many other phases of his life and work. (DD)
BEFORE DECEMBER 25, 1961 ...*postpaid,* **$14.50**
AFTER DECEMBER 25, 1961 ...*postpaid,* **$20.00**

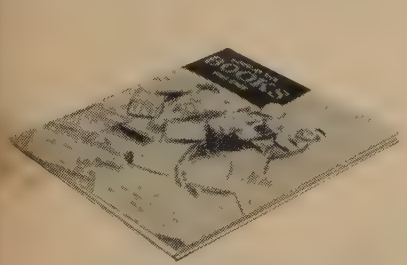
BIRDS OF THE WORLD, *by Oliver L. Austin, Jr., illustrated by Arthur Singer.* In a single magnificently illustrated volume are all the bird families of the world—shown in 300 specially commissioned, full-color paintings by Arthur Singer, and described by the noted ornithologist, Dr. Oliver L. Austin, Jr. Land birds, birds of prey—altogether more than 700 birds, discussed and depicted. 300 pages. (GP)
BEFORE DECEMBER 25, 1961 ...*postpaid,* **$14.95**
AFTER DECEMBER 25, 1961 ...*postpaid,* **$17.50**

THE COMPLETE GUIDE TO GARDEN FLOWERS: AN ENCYCLOPEDIA OF GARDEN PLANNING, *edited by Herbert Askwith.* Complete in one giant volume, this work covers over 2,000 subjects in easy-to-understand language, and illustrated by more than 1,000 full-color photographs. It covers every phase and fascinating possibility involved in home gardening. (AZ) .....*postpaid,* **$12.50**

THE WORLD OF ANIMALS, *edited by Joseph Wood Krutch.* A handsome and wonderfully entertaining collection of writings about the many fascinating, peculiar and beauteous members of the animal kingdom—accompanied by drawings to match the warmth and originality of the text. An ideal gift for the animal lover (SS)
BEFORE DECEMBER 25, 1961 ...*postpaid,* **$8.95**
AFTER DECEMBER 25, 1961 ...*postpaid,* **$10.00**

IN OUR IMAGE, *selected from the King James Version of the Old Testament by Houston Harte, illustrated by Guy Rowe.* Never before has any part of the Bible been so beautifully illustrated or so attractively presented as in this deluxe volume. Included are 26 moving Old Testament narratives and 32 portraits picturing more than 75 of the outstanding Old Testament personalities. *Cokesbury offers this regular $10.00 edition at $4.95—a savings to you of $5.05.* This savings is due to the purchase of an extra large shipment. This is the perfect gift that will be valued as much by children as by adults. (OU) .*postpaid,* **$4.95**

THE HORIZON BOOK OF THE RENAISSANCE, *by Dr. J. H. Plumb.* A biography of the epoch in history when living itself became an art. Princes, popes, artists, professional men—all come alive in a panorama of glowing color. A book of history, of art, of people; a book to be read, to be sampled, and to be used for reference, it is, as *Horizon's* first original book, a fittingly triumphant work from a talented, bold group of publishers. 480 photographs—180 in full-color (DD)
REGULAR EDITION .....*postpaid,* **$17.50**
DELUXE EDITION .....*postpaid,* **$19.95**



FREE BOOK CATALOG

The books on this page are only a few of the many new and exciting books which Cokesbury offers. You will find books for your reference library, books for your children, and books for your reading pleasure.

CLIP AND MAIL TODAY

Cokesbury

Since 1789

★Send Mail Orders to Regional Service Centers

Northeastern Region	*North Central Region*	*Western Region*
Boston 16		
New York 11	★Chicago 11	Los Angeles 29
Pittsburgh 30	★Cincinnati 2	Portland 5
★Teaneck, N. J.	Detroit 1	★San Francisco 2
Southwestern Region	*Southern Region*	*Southeastern Region*
★Dallas 1	Atlanta 3	Baltimore 3
Kansas City 6	★Nashville 3	★Richmond 16

Please send me a copy of the *FREE* Book Catalog.

SEND TO _____

Street _____

City _____ ( )

State _____

Little Lita

By HELEN GORDON BOYD

EIGHT-YEAR-OLD Carmela had been in the United States a month now, but she was still homesick for Mexico. She missed the pink adobe house with the nice chili-pepper smell. She missed the little village and the pleasant smack, smack, smack of *tortillas* being made.

Most of all, Carmela missed her good friend Rosalie. What fun they had had at the market place and at the *fiestas!* It made Carmela sad to even think of these things!

One afternoon, however, she returned from her new school very excited. *"Mamacita, Mamacita!"* she called. "We are to have a dolls' party at school, and we are supposed to bring the doll we like best."

"Then you will take Little Lita," smiled her mother.

"Oh, no," said Carmela quickly. "The other children all have very fine dolls. They would make fun of my Little Lita." She paused for a moment. "Do you suppose, *Mamacita*—do you suppose you could buy me an American doll? One with golden hair and blue eyes?"

Her mother shook her head. "We shall see, Carmela." Her voice did not sound very hopeful.

The day before the party, Carmela's mother said, "We did not have enough money to buy the American doll for you, Carmela, but I have made new clothes for Little Lita to wear to the party."

Carmela stared at her doll woven of straw. Her father had given Little Lita to her on her last birthday. Now she

Carmela became angry when her little dog Tonto brought the doll and laid it at her feet.

s dressed in a new, full, red skirt l a white embroidered blouse. In her ids were colored ribbons, and around neck was a string of small beads.

'Thank you, *Mamacita*. She looks y pretty," said Carmela. But to herf, Carmela thought, "I just know the her children will make fun about ."

The next morning, Carmela held y still while her mother braided her ck, black hair. She pretended not to Little Lita who was sitting up very m and proper waiting to be taken the party. Before she left for school, gave her doll a loving squeeze and ispered something in her ear. Then called to her mother who was in back yard. "Good-by, *Mamacita*. I st hurry—the school bus will be iting."

She had just reached the bend in road when she heard someone outing. She turned to see her mother nning down the road. She was holdg Little Lita high above her head. ou forgot Little Lita, Carmela!"

Carmela took her doll and thanked r mother. Then she hurried on her y.

When her mother had disappeared om sight, Carmela laid Little Lita der a tree by the side of the road.

"Do not be afraid, little one," she hispered softly. "I shall come for you hen school is out. It is not that I am hamed of you, Little Lita. It is just at I love you so much that I cannot ar to hear the children make fun of ou."

When Carmela arrived at the bus op, she saw her schoolmates carrying eir dolls. Some of them were dressed xactly like their owners. How beautiful ey were!

"Where's your doll, Carmela?" asked usan. Then she began to giggle as she ointed down the road. "Look what's oming!"

It was Carmela's little dog Tonto, arrying Little Lita between his teeth. le went straight to Carmela and proudy laid the doll at her feet.

"He's a good dog," praised Debbie. He knew you would want your doll o come to the party."

But Carmela stamped her foot and aid, crossly, "Go home, Tonto! Go ome!"

On the bus, the girls chattered and howed each other their dolls. All exept Carmela, that is. Her cheeks were ed and warm, and she sat very stiffly looking straight ahead while she spread her skirt over her doll.

When the bus stopped, Carmela was the last one to get off. In her classroom, the girls laid their dolls on the display table while the teacher, Miss Perkins, exclaimed, "My, what lovely dolls! And they all look so well cared for!"

At that moment a knock sounded on the door. The bus driver was there, and he was holding Little Lita.

"I found her under the seat," he said.

"Thank you so much," smiled Miss Perkins. "I'm sure no little girl would ever want to lose such a precious doll."

She turned toward her class. "Would the owner please come forward?"

Slowly, Carmela walked to the front of the room.

"Oh, I'm so pleased that you brought your beautiful doll," exclaimed Miss Perkins. "How very special she is! What is her name?"

"Little Lita," answered Carmela and her large, dark eyes shone with happiness.

Later some of the children from other grades came to see the display of dolls. All stopped to admire Little Lita.

As Carmela was leaving school that day, Miss Perkins gave her a warm smile. "We all loved your Little Lita, Carmela—and I do hope she liked us."

"Yes, yes," replied Carmela happily. "She thinks you are all very friendly and nice."

That night, Carmela lay in her bed under the lace bedspread that her grandmother had made. She drew Little Lita close to her. "Now I am glad that we moved to the United States. I will learn new words and make good friends and never feel sad anymore." She hugged Little Lita closely.

"Thank you," she whispered. "Thank you, Little Lita, for helping me." And she hugged Little Lita again.

Bless Little Children

Bless little children everywhere
Tonight, dear God,
and help them
know
You love and care for all of them
Wherever they may
go.

If YOU Are Moving...

If you are moving far away,
Be careful how you pack;
First, put your favorite books and toys
Into a box or sack;
Then fill your heart with happy thoughts,
And next, upon your face,
Stretch a grin (the happy kind)
Across the proper space.
Take along some memories,
Some friendly words to share,
And then you'll be all set to feel
At home most anywhere!

—RUTH ADAMS MURRAY

Name Your Hobby

EVER SINCE *Hobby Alley* and *Name Your Hobby* (then called *What's Your Hobby?*) were introduced in the first issue of TOGETHER, we've never doubted that Methodists are about as hobbying a group as you'll ever find. During these past five years, we've published a different *Hobby Alley* story every month, and in *Name Your Hobby* we've listed close to 250 different hobbies pursued by some 5,000 reader-hobbyists!

New names still pour in—sometimes to our embarrassment, since we can print only so many each month. And we see by our files that Methodists have taken up some of the *strangest* hobbies. For instance: finding water, saving string, collecting player-piano rolls, investigating flying saucers, collecting dirt samples, even gathering telephone-line insulators (from which American Indians used to make glass arrowheads). Hardly a week goes by when some reader doesn't tell us about a hobby we've never heard of before!

The vast majority of hobbyists, however, pursues more prosaic pastimes. Actually, pen pals is TOGETHER's numerical champion; more readers 18 and under write looking for pen pals than do hobbyists in any other category. Strangely, the American Hobby Federation doesn't even mention pen pals in its top-10 hobby list. In fact, its ratings back up ours in only three hobbies among the top 10—stamps, coins, and post cards.

Here's how the top-10 Methodist hobbies rate in popularity according to our files:

Pen pals, stamps, genealogy, post cards, church bulletins, coins, postmarks, buttons, salt and pepper shakers and pencils.

Without the help of you readers, of course, we wouldn't have hobby features at all. Over these five years, you have kept *Name Your Hobby* brimming—and many of the *Hobby Alley* articles and pictorials have been developed from your letters, manuscripts, and pictures. In the works are *Hobby Alley* write-ups about fellow Methodists who have enjoyed making scrapbooks, tape recordings, collecting arrowheads, flying model airplanes, bird watching, and holding an all-church hobby show. Perhaps *your* hobby would make an interesting *Hobby Alley* article. If you think it would, or if you would at least like it listed in *Name Your Hobby,* write us about it.

Now, here's this month's batch of hobbies and hobbyists. They'd like to hear from you. Why not write today to any who share your hobby interests?—YOUR EDITOR

AFRICAN ARTIFACTS: Waheed Oladotun, 29 Koilo Street, Lagos, Nigeria; Lateef A. Olukotun, 6 Atiko Street, Lagos, Nigeria.

AMATEUR RADIO: Jim Bush (K9ACC), 1310½ N. Gilbert, Danville, Ill.

BEEKEEPING: John R. Caulk, 12800 Flack St., Wheaton, Md.

BIBLE VERSES: Diana C. Pudliner, 370 Brazil Lane, Conemaugh, Pa.

BIRDS: Sara Klingler, Donnellson, Iowa.

BIRD WATCHING: Mrs. H. A. Storer, R. 2, Alton, Kans.

CHILDREN'S SAYINGS: James E. Farrell, pastor, 1008 Niagara Ave., Niagara Falls, N.Y. (especially those heard by pastors and teachers).

CHURCH BULLETINS: Harrison Cunningham, Box 53, Hallowell, Me.; Mrs. Gus Mohr, RR 3, Brazil, Ind.; Mrs. Raymond Jacobs, 441 Doty St., Fond du Lac, Wis.

COINS: Larry Zimmerman, R. 2, Sunbury, Pa. (U.S.).

CONTESTS: Paul Heitman, 2605 Sutton Ave., Maplewood 17, Mo.

COUPONS: Malene K. Fisher, 3565 St. Joe Center Rd., Fort Wayne, Ind. (Betty Crocker).

DOLLS: Mrs. Byron Maggart, 617 N. 31st St., Colorado Springs, Colo.

GENEALOGY: Robert W. Barnes, 3347 W. Belvedere Ave., Baltimore 15, Md. (Bahn, Barnes, Chrisman, Christman, Crisman, Gosnell, Habgood, Haines, Hamilton, Heath, Hoffman, Murray, Nace, Newman, Norris, Pool, Poole, Richards, Rigney, Rockel, Scheren, Scherer, Seip, Seipp, Seipe, Simpson, Swam(m), Swan(n), Swem, Sweitzer, Switzer, Tantz, Taylor).

Mrs. L. R. Durden, 804 N. 14th St., Fernandina Beach, Fla. (Durden, McDonald, Young, Capo, Ganey, Clifton, Flood, Arnow, Grovenstine, Trezevant, Field, Brunson, De Rosche, Davis, Mallette, Lang, Hall, Hebbard, Vincent, Sparrow).

GLASSWARE: Mrs. S. Earl Taylor, 114 Second Ave., Burnham, Pa. (ruby glass).

HANDKERCHIEFS: Mrs. Paul Etheridge, 901 Denson Ave., Madison, Tenn. (state and country).

HEADLINES: Phillip Lowe, RD 1, Union City, Pa. (newspaper).

LINCOLNIANA: Henry B. Bass, Bass Bldg., Enid, Okla. (poetry by and about Lincoln).

MAGIC: Don Frederick, 5909 Lafreniere St., Metairie, La.

MATCHBOOKS: Isabell Lord, 1904 W. 149th St., Gardena, Calif.

PAINTING: Lalia M. Taylor, 2065 St. Raymond 1-H, New York 62, N.Y. (oil miniatures).

PEN PALS (open to age 18): Judie Iverson (17), Fairfax, Minn.; Diane Corson (17), 95 Portland St., Rochester, N.H.; Harriet Sibilsky (12), 908 Fremont St., Algoma, Wis.; Leona Johnson (12), RR 1, Webster City, Iowa; Camille Hanby (8), 409 Kroeler Dr., Hilliard, Ohio.

Heidi Zichner (17), Zittau/Sa. Lobauerstr. 46 bei Hubner, Germany-DDR; Diana K. Hickman (17), R.F.D., Melfa, Va.; Martha Messinger (12), Kirkville, N.Y.; Elaine Harrison (13), 18 Everett Rd., Buzzards Bay, Mass.; Sarah Noe (16), 1524 N. Cumberland St., Morristown, Tenn.; Kathy Bair (10), Star Route, Seward, Alaska.

PHOTOGRAPHY: Kammy A. Aiyekoti, c/o W. A. Alaka, Box 232, Yaba, Nigeria.

PICTURES: Mrs. John Eilts, DeWitt, Nebr. (w religious verses); Vicki Fielder, 2107 Iowa Perry, Iowa (German shepherd dogs).

PLAQUES: Mrs. W. Colver, 1223 W. Main Galesburg, Ill. (plaster).

POST CARDS: Irene Pyles, Russell Springs, K Mrs. Dolly V. Gish, 1417 O'Byrne St., Hendersc Ky. (scenic); Thomas Richardson, 1418 Alam Padre Serra St., Santa Barbara, Calif. (do horses, birds, children).

POSTMARKS: Duane Nelson, Henry Rte., Akr Colo.

RECIPES: Mrs. Gene Luginsland, Americus, Ka

SALT & PEPPERS: Mrs. Earl Kress, R. 3, Are num, Ohio; Mabel E. Griffin, Box 681, Jacksc ville, Oreg. (with names of cities and state

SAMPLERS: Mrs. Mason Coger, Sr., 80 E. Se ond St., Corning, N.Y.

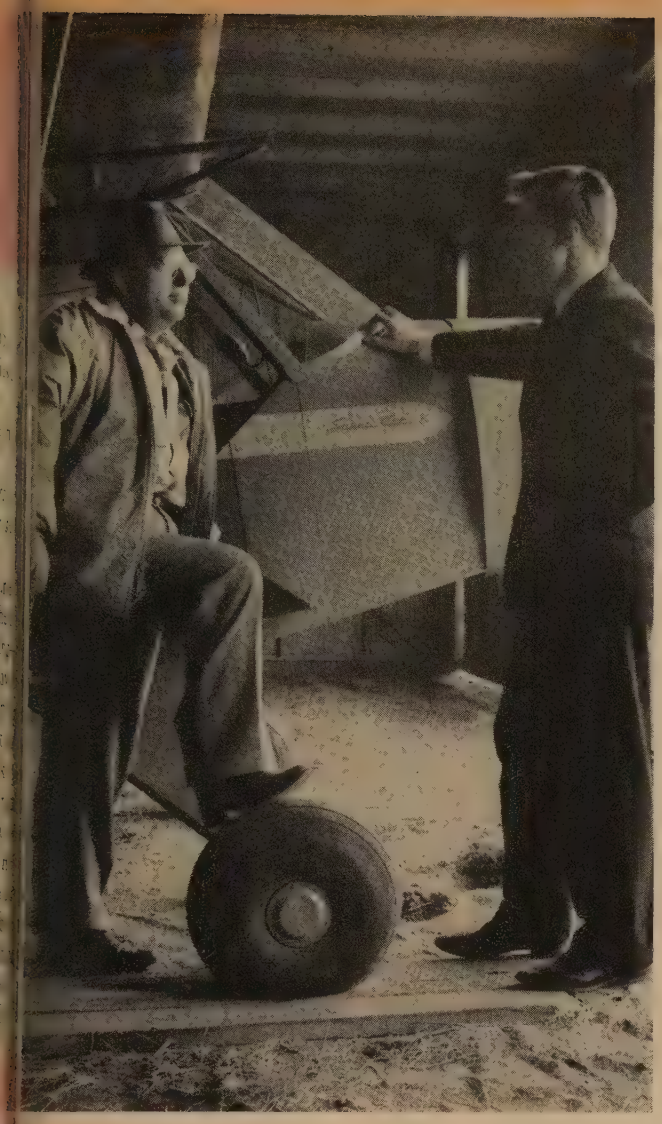
SOIL SAMPLES: Adrienne Mayor, 5219 Minn toga Terrace, Hopkins, Minn.

STAMPS: Donald L. Spude, 717 W. Elm St., 4, Sturgeon Bay, Wis.; Cheryl Sebelius, Box Alma, Nebr.; Robert L. Peck, 22 Davis St., Bin hamton, N.Y.; Mrs. Ruth Miller, c/o SP5 Charl F. Miller, RA 35569049, 72nd Trans. Co. Trk.), A.P.O. 204, New York, N.Y.; C. S. Mo Kulasekharapuram, Mylady P.O., Kanyakum Dist., South India; Mrs. Editha E. Bart, c SFC Charles E. Bart, RA 33001361, 72nd Tran Co. (Lt. Trk.), A.P.O. 204, New York, N.Y.

TATTING SHUTTLES: Mrs. Faye Smeltzer, RF Frankfort, Mich.

TELEPHONY: David Roberts, 949 Elm St., Ne Haven 11, Conn.

VASES: Mrs. Iva Spors, Melrose, Wis.



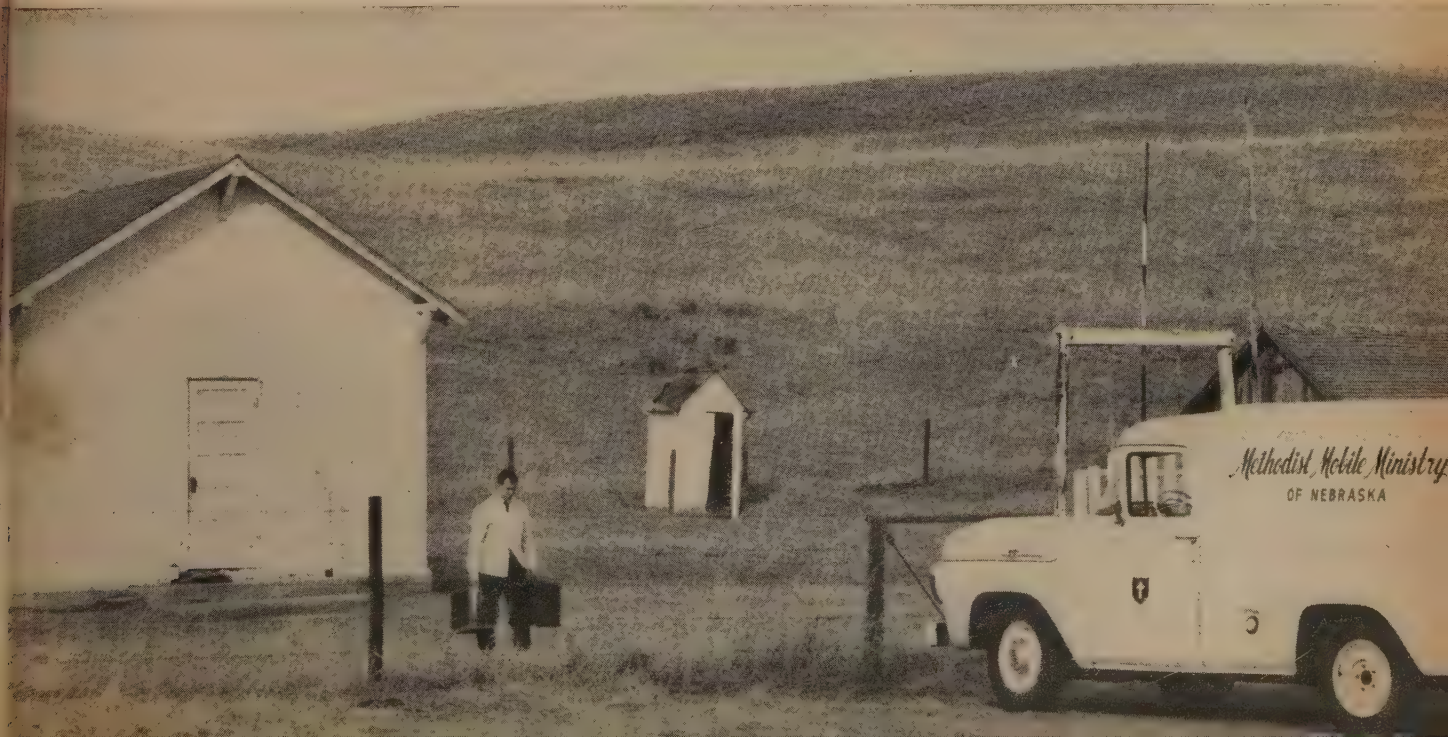
Rancher Arnold Black covers his 50,000 acres by plane; the Rev. Earl Reed (right) dreams of the day when he, too, can fly to his scattered flock . . .

Circuit Rider in Nebraska's Sand Hills

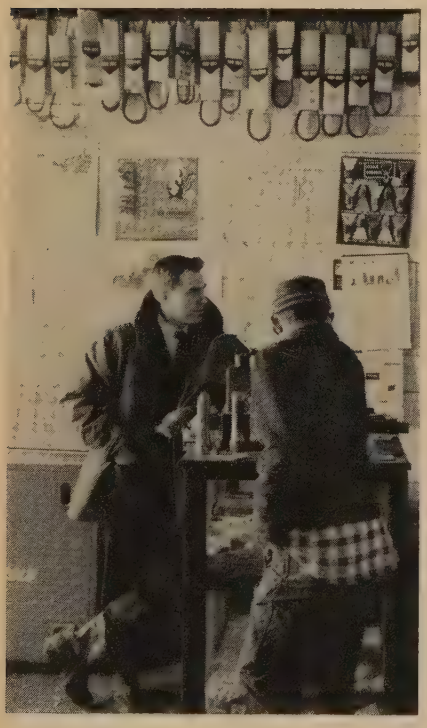
SOME 50 MILES north of the Platte River in the rolling cattle country of western Nebraska, where hardy grasses claw to hold back the low sand hills, homes and churches are few and far between. Even old-time circuit riders usually preached the Gospel in areas more densely populated than this wide and lonely range. Today, to conquer space and solitude, the rancher has motorized and often brings in the private airplane; Methodism, following its tradition of going where people are, sends a modern-day circuit rider equipped with panel truck, audio-visual aids, a library of church literature, and a portable pulpit.

More important, however, are the physical and spiritual attributes of Nebraska's two mobile ministers. They must be friendly and often informal, yet as versatile and determined as the tough grass that holds the sand hills in place. Such a man is the Rev. Earl Reed, 32, of Lakeside. Operating on an annual budget of about $12,000, roughly a third of which is salary, he rides a circuit that covers thousands of square miles in sandhills country.

. . . But until then, he'll make-do with his panel truck, shown here at the isolated town of Rackett.



A Nebraska-born farm boy who can pitch hay and rope or "rassle" steers with the best of them Earl Reed lends a hand to Art Lewis, an active member of the Lakeside church



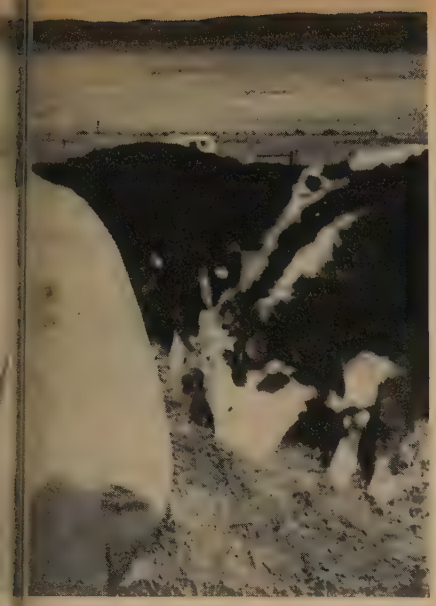
"How are the roads ahead?" Earls stops at a roadside garage (above) to ask a mechanic. But he's ready for emergencies with extra gas, provisions, and sleeping bag.

ALWAYS ON THE GO, whether Nebraska's temperamental skies offer blazing heat or fierce cold, Earl Reed averages 30,000 miles a year on highways, unpaved ranch roads, and sand-hill trails. When he serves all three of his churches on a Sunday, he travels more than 200 miles. In addition to his church at Lakeside, he preaches to a congregation in the scattered ranch community of Rackett where 32 families live, and at Whitman, in a ranch-built church.

Mr. Reed's truck is a church-parsonage, complete with baptismal font; his purpose is to organize people where they now have no church, to bring that church to self-support, and then move on. During a 15-month period he made 958 visits, performing baptisms and adding many names to church rolls—all this in an area which has only one person per square mile. In this manner nearly a dozen churches have been revived by the program since 1945.

To folks within a 100-mile radius of Lakeside, Earl Reed and his

No, the church isn't full —but the congregation here is about a third of the town's population. How many churches can make such a claim?



The mobile ministry calls for a man who is handy at fixing a flat, preaching a sermon, or (as at right) outfitting a candlelighter.

Earl and his wife, Charlotte (below), prepare to televise their weekly church-school lessons at Hay Springs, 70 miles from home.

ruck have become part of the scenry since he joined the mobile ministry program three years ago. Educated at Nebraska Wesleyan and Garrett Biblical Institute, he frequently spends the night in a sleeping bag, or turns up for breakfast at the home of a friendly rancher. Familiar with chores back on the family farm, he effectively promotes Lord's Acre and Lord's Herd programs in his section of a state where over two thirds of Methodism's 443 churches have under 250 members.

He started in sunshine! Now he's stalled at Whitman Church (above) because a harsh Nebraska blizzard has blasted across the sand hills. But it's all in a week's work for mobile minister Earl Reed.

Give your loved ones

A Money Gift that builds Christian Character

An American Bible Society Annuity Agreement helps both the receiver and the spiritually needy

Money given outright is sometimes destructive, but the gift of a lifetime income from an American Bible Society Annuity Agreement often helps build Christian character. The following is typical of letters frequently received:

"Your checks, which come to me regularly every year as a gift from my grandmother, were a steadying influence during my youth.

"The Bible Society Record I regularly received made me aware how precious the Bible is and what a great work the Society is doing in making the Scriptures available wherever needed. This constant reminder helped keep me close to my church when temptation tried to lead me away."

An American Bible Society Annuity is the finest kind of investment. Send for more information today.

AMERICAN BIBLE SOCIETY,
450 Park Avenue, New York 22, N.Y.
Please send me without obligation your booklet T-111, entitled "A Gift That Lives" explaining annuity agreements.

Name Mr. Mrs. Miss _____

Address _____

City _____

Zone ____ State _____

NEWS of the world parish

HARASSED MISSIONS CARRY ON, ADD MEMBERS

Church leaders report that political upheavals, communism, and personnel shortages are creating increased difficulties for Methodist missions abroad, but they also see some bright spots in the bleak picture.

Methodism's membership gains reportedly are continuing in certain areas of Latin America, and the church has instituted a crash program to train African Christians for leadership roles in their countries.

The Rev. Curran L. Spottswood, the "flying parson of the Philippines," says one of the great needs is "for the church members to believe the Bible and act on it—for youth to volunteer for missionary service."

He points out that The Methodist Church has fewer than 1,500 missionaries in service today, compared to 2,400 some 30 years ago.

Cuba illustrates the atmosphere of uncertainty in which many missions are operating. Ministers have been jailed (and later released), schools have been seized, the Castro government is pressuring youths not to attend church, and ministers must be careful what they say from the pulpit.

However, every Cuban Methodist church still is served by a minister or lay preacher, rural preaching areas are being established, revival meetings are permitted, and financial response to the Advance Program has been good.

Dr. Carl Stewart, former Cuban missionary and now director of the Methodist program for Cuban refugees in Miami, Fla., says that those who serve the brainwashed Cuban people in the future must be thoroughly Christian, understand communism, speak the people's language, and be free of racial prejudice.

Reports from Bolivia indicate that Methodist growth begun during the 1956-60 quadrennium—when Bolivia was a Land of Decision—is being sustained. Latest Methodist Board of Missions figures show a 1960 membership of 1,396—a gain of more than 30 per cent over the membership of 957 reported in 1956.

A Board of Missions executive, Dr. Evelyn Berry, New York, said after a recent visit to the Dominican Republic that the assassination of Generalissimo Rafael Trujillo has not yet affected the small but active Evangelical Church of the Dominican Republic, which is given financial assistance by The Methodist Church.

The Congo is not lost to Christianity.

A Congo farmer, using a tractor provided by Agricultural Aids Foundation, is shown demonstrating to neighboring farmers the effectiveness of machine agriculture in upgrading food production and community economic standards. AAF, formed by Keith Smith, Methodist, Long Beach, Calif., aids needy countries.

s the Rev. Thomas Cloyd, a Methodist missionary from Donelson, Tenn. ngolese Christians, he points out, en live their faith more consistently n Americans, for they "see no difference between religious and secular; hen they become Christians, they are ristians in everything they do."

The crash program undertaken by e Board of Missions to train African ristians for leadership positions in eir countries will help at least 50 ricans from five countries obtain ooling in America, Europe, and Asia ring the 1961-62 school year.

wan Wins Hymn Contest

Dr. R. Evan Copley, Mount Pleasant, wa, won two first-place awards in e National Fellowship of Methodist usicians hymn contest.

Dr. Copley's *Gloria in Excelsis* was ted best anthem entry and his *Ein este Burg* the best organ entry.

He is a Methodist minister's son d head of the music department at e Iowa Wesleyan College, at Mount easant.

John Dressler, of the First Methodist hurch, Sylacauga, Ala., was runner-p in the anthem category, and Harald ohlig, Huntingdon College, Montomery, Ala., won second place for his gan entry.

The awards, made at the biennial conrence of NaFOMM, concluded a yearng search for new hymns based i tunes and texts of *The Methodist Hymnal*. Entries totaled 172.

Dr. Earl E. Harper, chairman of the xecutive-editorial committee of the Hymnal Committee, told the conferince that his group was studying 65 ymnals and evaluating more than 850 unes in preparing the proposed revision f *The Methodist Hymnal*.

Dr. Harper said his group plans to eport this fall on results of a hymn questionnaire recently sent to 22,000 Methodist ministers. Another questionaire, this one from NaFOMM, went o 1,800 persons and was aimed at liscovering the usefulness of texts and unes in the present hymnal.

Church Wins Naval Battle

The United States Navy has lost a 17-year battle and surrendered to the Gainesville (Ga.) Methodist Church. [See *Wants Steeple Back,* June, page 71.]

The only casualty was the Navy's pocketbook, which yielded $3,500 to build a new steeple for the church.

In 1944 the church permitted the razing of its steeple in a patriotic move to promote air safety. The Navy said the structure was a hazard to pilots training nearby and received permission to remove it—on the condition that it be rebuilt at the end of the war.

The Navy not only forgot, but lost

Begin and Build YOUR Annuity Income Now!

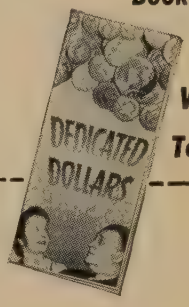
Read what one Annuitant says, "I am happy I was able to build up the amount to $4,000 and I had the joy of giving it. There is deep satisfaction in knowing that the money will go on working after I am gone."

Life Income Gift Certificate

WOMAN'S DIVISION OF CHRISTIAN SERVICE

Learn ALL the advantages of dedicating your dollars by mailing coupon for free booklet. Many people build up their total annuities by as little as $100 at a time. You, too, can know the deep satisfaction of a sound annuity program *plus* Christian service.

Booklet Free Write Today



MAIL THIS COUPON NOW

Treasurer, Woman's Division of Christian Service of the Board of Missions of The Methodist Church, Dept. TX 111 475 Riverside Drive, New York 27, New York

Please send me FREE booklet "Dedicated Dollars" giving ALL the advantages of Life Income Gift Certificates.

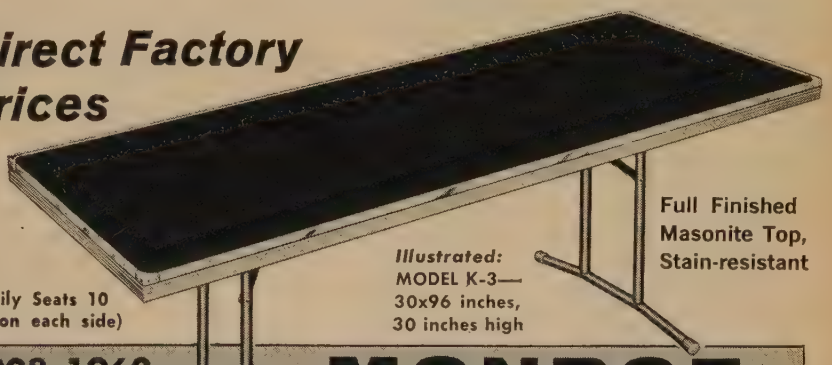
*Name*_____

*Address*_____

*City*_____ *Zone*____ *State*_____

*Date and Year of Birth*_____

Direct Factory Prices



Full Finished Masonite Top, Stain-resistant

Illustrated: MODEL K-3— 30x96 inches, 30 inches high

Easily Seats 10 (5 on each side)

1908-1962 THE LEADER FOR 54 YEARS

MONROE FOLDING PEDESTAL TABLES

DIRECT FROM FACTORY SAVINGS

Churches, Schools, Clubs, and all Organizations

If you are on the Purchasing Committee of your church, educational, fraternal or social group, you will want to know more about MONROE Folding Banquet Tables. 94 models and sizes for every use. Also, MONROE Folding Chairs, Table and Chair Trucks, Portable Partitions, Folding Risers and Platforms, etc. Owned and recommended by over 60,000 institutions. Mail coupon today for catalog and full information.

FOLDING CHAIRS

TRUCKS FOR FOLDING TABLES AND CHAIRS

PORTABLE PARTITIONS

MONROE'S NEW 1962 CATALOG **FREE!**

Monroe CATALOG in COLORS

THE MONROE COMPANY, 59 Church St., Colfax, Iowa

Please send me your new 1962 Monroe catalog, and full information on DIRECT-FROM-FACTORY PRICES.

We're interested in:_____

Group_____

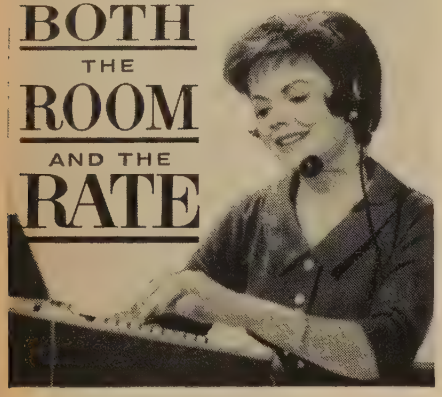
Mail to_____ Title_____

Address_____

City_____ Zone____ State_____

THE MONROE COMPANY, 59 Church St., Colfax, Iowa

SHERATON HOTELS CONFIRM BOTH THE ROOM AND THE RATE



IT'S DONE VIA

RESERVATRON

SHERATONS EXCLUSIVE ELECTRONIC COMPUTER!

Call your nearest Sheraton Hotel or Sheraton Reservation Office

SHERATON HOTELS

60 hotels in 42 cities coast to coast in the U.S.A., in Hawaii, in Canada, and overseas

Limited availability use certificate arrangement

VIRCO PUTS COMFORT FIRST IN CHURCH SEATING

...at an easy price!

For extra seating . . . for all church activities, this beautiful Danish modern folding chair provides true "easy-chair" comfort. It's the new Virco 142 with foam-cushioned, contoured seat and back. Upholstered in luxurious quality vinyl with a waterfall forward seat edge to decrease circulatory restriction. Nylon base swivel glides won't mar floor surfaces . . . available now in combinations of eight decorator colors! For complete information on Virco folding chairs and tables, write today to: Virco Mfg. Corporation, Dept. Y-11, P. O. Box 44846, Station H, Los Angeles, Calif. Plants also in Arkansas and Pennsylvania.

VIRCO

UPCOMING EVENTS

Of Interest to Methodists Everywhere

NOVEMBER

1-3—Northeast Regional Briefing Conference on Christian Social Concerns, Buck Hill Falls, Pa.
1-6—National Methodist Conference on Christian Education, Conrad Hilton Hotel, Chicago, Ill.
3—World Community Day (United Church Women).
5—World Peace Sunday.
7-9—National Convocation of Ministers in University Centers, Nashville, Tenn.
13-25—National training sessions for Church Camp Leaders (NCC), Glen Rose, Texas.
14-17—Meeting of Methodist Council of Bishops, Gatlinburg, Tenn.
18-December 6—Third Assembly World Council of Churches, New Delhi, India.
23—Thanksgiving Day.
27-28—Meeting of the Methodist Co-ordinating Council, St. Louis, Mo.
27-December 1—Meeting of the curriculum committee, Methodist Board of Education, Nashville, Tenn.
WSCS STUDY TOPICS: General program—*Jesus Christ, the Light of the World,* by Miss Betty Thompson; Circle program—*The Household of God,* by Mrs. T. Otto Nall.

all records of the transaction. Now, through the persistence of the church, the Navy has paid up.

Australian Asks Reforms

The Rev. Alan Walker, superintendent of the Central Methodist Mission, Sydney, Australia, says his country "needs a truly Australian church."

It needs no new sect or church, he explained, "but it does need churches which have learned to live in the Australian scene."

Mr. Walker advocated worship reform which would include earlier summer services, more contemporary hymns, an increased tempo of worship, and prayers and liturgies reflecting industrial and city life as well as rural life.

Bishops to Latin America

Bishop W. Angie Smith, Oklahoma City, Okla., and Bishop Aubrey G. Walton, New Orleans, La., have been assigned by the Methodist Council of Bishops to administer work in four Latin American countries. The work formerly was under the direction of Bishop B. Foster Stockwell, who died June 5 in Argentina.

Methodist work in Chile and Peru will be supervised by Bishop Smith, while Bishop Walton will administer Methodism in Costa Rica and Panama.

Both will serve until March, 1962, when a special session of the Latin America Central Conference will elect a successor to Bishop Stockwell.

3 Sure Ways for Your Group to MAKE MORE MONEY!

- Pay only for items sold after they are sold
- Send no advance money
- Shipped on consignment

Start early for largest profits

Leaders: Send card today for free details

THE J. H. SCHULER CO., HANOVER, PA.

FRESH PECAN HALVES

South's Oldest Shipper

Organizations Make Money Selling Our Pour Bags JUMBO HALVES and PIECES. Seaso Starts First Week of November. We Prepay Shi ments. You Pay us when Sold. Write for Detail

SULLIVAN PECAN CO., CRESTVIEW, FLORID

The New BAROSINI Head of Christ with neutral background

Write for free color folder n-2

CHRISTIAN EDUCATION PRESS

1505 Race St., Philadelphia 2, Pa.

DOES YOUR ORGANIZATION NEED MONEY?

Sell our delicious Pennsylvania Dutch Butter Mints and Peanut Crunch.

COMBINATION SPECIAL

6 doz. Butter Mints (12 oz. tins) } total cost $100.00
6 doz. Peanut Crunch (1 lb. tins) } Sell for $1.00 each

YOUR PROFIT $44.00

We pay all freight charges. Send NO money with order. Remit in 30 days. Purchase must be authorized by your church or organization.

___ Ship us 12 doz. Special
___ Check here for a free copy of our complete catalog.

PENNSYLVANIA DUTCH CANDIES

Mount Holly Springs, Pennsylvania

ly Spirit Mankind's Hope, orld's Methodists Are Told

n its concluding *Message to the thodist Churches of the World*, the World Methodist Conference cited Holy Spirit as the one unifying e for breaking down the barriers iding mankind.

The unity we have found here is a llenge to the disunity of which we still so conscious in our churches communities at home," said the ssage adopted by the delegates from r 50 countries at the close of the e-day conference in Oslo, Norway, gust 25.

"As we have discovered the Holy rit to be the unifying vitality of our owship at Oslo and of our close radeship within the Methodist rches of the world, we believe the e Holy Spirit to be our hope and ifying vitality across the barriers set in the life of mankind by human ," the message declared.

Built around the conference theme of *w Life in the Spirit*, the message had s to say relative to:

Political barriers—"The maturity any nation must be judged by the eguards and respect which it gives minorities."

Racial barriers—"The Methodist nferences of the world stand for the mination of discrimination and segation."

Social order—"We call our people foster understanding and sympathy tween nations and to strengthen the nse of a common purpose between the cial classes within each nation. In fulment of our stewardship, we must pport, to the point of sacrifice, plans raise the living standards of the orer nations, not as a calculated move a political power struggle, but as a hristian obligation. . . . We refuse identify Christianity with any onomic system. . . ."

The laity and youth—"We must nsure that Methodist lay members roughout the world have a faith they an express in word and in the condiions of everyday life. . . . We would et the service of youth as one of the ighest priorities in the work of Methdism in every land."

Church unity—"We affirm a deepning consciousness that Methodism is ot an end in itself. . . . The Holy pirit knows no frontiers, and is the eart of both our own comradeship within the Methodist churches of the orld and of the closer comradeship vith the churches represented in the World Council of Churches."

The church's mission—"We regard he communication of the Gospel as he Methodist church's most fundamental task. . . . We must make prompt and bold appraisal of our missionary efforts. . . . The surrender to newer

Unlimited Profits - Valuable Prizes - Extra Cash Bonus
for Selling the TRADITIONAL HOLIDAY TREAT
"Ole South" fancy filled Hard Candies

2 Lbs. Sells for $1.59

The ideal Christmas Candy "Ole South Dainties". Generous assortment of fancy filled pieces, chips and nut filled shapes —23 or more flavors. Sample Tin mailed on request, $1.59.

✓CHECK ORDER PLAINLY IN SQUARE

☐ Ship PREPAID 1 Gross — remit $178.56 in 60 days. PROFIT $50.40 PLUS "Prizes" or "Cash Bonus"

☐ Ship PREPAID 72 Tins — remit $89.28 in 60 days. PROFIT $25.20 PLUS "Prizes" or "Cash Bonus"

☐ Ship PREPAID 36 Tins — remit $44.64 in 60 days. PROFIT $12.60 PLUS "Prizes" or "Cash Bonus"

Mail ad with your name, address, age, (must be over 21) ☐ Check if writing for organization.

GILLMORES • DEPT. T • 104 CRESTMONT ST. • READING, PA.

ORGANIZATIONS: GET A WEST BEND COFFEE PERCOLATOR FREE for selling Deluxe Christmas Cards . . . 36 boxes—for the 30 cup size; 50 boxes—for the 55 cup size; 60 boxes for the 75 cup size. It's easy! No money in advance. Send name, address and organization name today for full details and 2 boxes of cards on approval.
HOLIDAY CO., DEPT. K-221, BEDFORD, VA.

Helps You Overcome
FALSE TEETH
Looseness and Worry
No longer be annoyed or feel ill-at-ease because of loose, wobbly false teeth. FASTEETH, an improved alkaline (non-acid) powder, sprinkled on your plates holds them firmer so they feel more comfortable. Avoid embarrassment caused by loose plates. Get FASTEETH at drug counters everywhere.

EARN MONEY FOR YOUR GROUP
Sell the finest quality pecans, walnuts, mixed nuts or salted peanuts. Make up to $150 selling 200 packages at competitive prices. Packaged in one pound see-thru bags. Write for information.

ACE PECAN CO. Dept. 18
2652 W. LAKE ST. CHICAGO

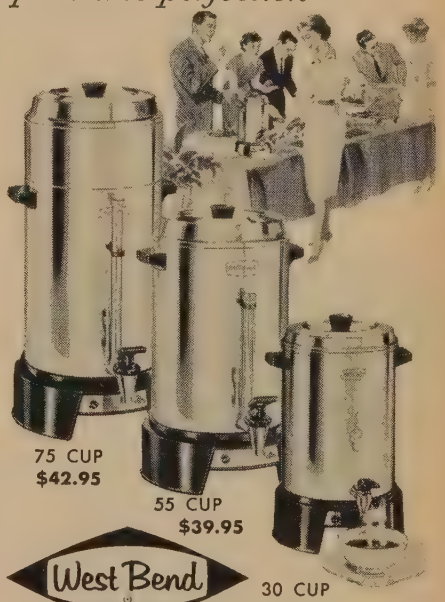
GOWNS
CHOIR - PULPIT
STOLES - HANGINGS

THE C. E. WARD CO.
NEW LONDON, OHIO

Order Any Book
you see reviewed in *Together* at the publisher's advertised price—we pay the postage.

Cokesbury
RETAIL DIVISION of THE METHODIST PUBLISHING HOUSE
Atlanta 3 • Baltimore 3 • Boston 16
Chicago 11 • Cincinnati 2 • Dallas 1
Detroit 1 • Kansas City 6 • Los Angeles 29
Nashville 3 • New York 11 • Pittsburgh 30
Portland 5 • Richmond 16 • San Francisco 2

coffee for 8 or 48?
it's yours AUTOMATICALLY perked to perfection



75 CUP $42.95
55 CUP $39.95
30 CUP $24.95
West Bend

automatic "party perks"

"Party Perks" brew clear, full-flavor coffee *without watching!* You simply add the correct amounts of cold water and coffee, and plug in. Coffee's perked automatically and kept at piping-hot serving temperature.

55 CUP STAINLESS $59.95

DEPT. 59-B
THE WEST BEND COMPANY, West Bend, Wis.

Pews, Pulpit & Chancel FURNITURE
EARLY DELIVERY
WRITE FOR FREE CATALOG

J. P. REDINGTON & CO.
DEPT. 2 SCRANTON 2, PA.

churches of authority and responsibility for evangelization of their peoples must be accelerated."

Heard at Oslo

Following are excerpts from some of the addresses heard at the 10th World Methodist Conference in Oslo, Norway:

"The ecumenical movement is an explosion of that fundamental universalism of the Christian church. You can suppress it for a time, but it will always reassert itself."—*Dr. Visser 't Hooft, secretary-general, World Council of Churches.*

"Christian truths are eternal, but if we can relate them only in terms of our experience 50 years ago, they will have no meaning to youth today. . . . Methodism must regain an understanding of itself as having outstretched arms, expressing the love of Christ to the derelicts of society and to the doubters and cynics of a secular culture, if it is to offer Christianity with its freedom and acceptance as a live option to the youth of today."—*James W. Fowler, Lake Junaluska, N.C., youth delegate.*

"As the future of Russian Marxism or any other national program depends upon the conscious, serious, prolonged effort to impart values to youth, so does the future of Christianity and the future of the Christian church depend upon the same determined, conscientious, devoted effort to prepare our youngsters for Christian living, both personal and social."—*Dr. Hurst R. Anderson, president, The American University, Washington, D.C.*

"We dare not make the mistake of equating any one political, economic, or social system with the kingdom of God. If we do, we are leading people to expect something that the state cannot give. The state is not the channel of God's redemption."—*Dr. Tracey K. Jones, Jr., executive secretary for China and Southeast Asia, Methodist Board of Missions, New York.*

"The next episode in the life of the Church could well be characterized as evolving a family-minded approach in its redemptive and educational work. . . . The redemption and Christian education of a man cannot be carried on aside from his life as a husband, father, or son."—*Bishop Hazen G. Werner, Columbus, Ohio.*

"The time has come to make the ministry of the laity explicit, visible, and active in the world. The real battles of faith today are being fought in factories, shops, offices, and farms, in political parties and government agencies, in countless homes, in the press, radio, and television, in the relationships of nations."—*Dr. Robert G. Mayfield, general secretary, Methodist Board of Lay Activities, Chicago.*

NEW

An ideal Christmas gift for everybody who studies the Bible — laymen, students, Sunday school teachers, ministers. This Concise Concordance to the easy-to-read Revised Standard Version Bible is invaluable for study, sermons, quotations and references. Includes a 16-page list of proper names, 12 maps in full-color. $2.50 now at your denominational publishing house or your bookstore.

CONCISE CONCORDANCE TO THE RSV

THOMAS NELSON & SONS

for all parents

THE CHRISTIAN HOME

NO OTHER MAGAZINE meets the need of Christian parents of children through teen-agers for Christian answers to today's complex family problems. Order THE CHRISTIAN HOME today for your home or put it into some home you know. Only $2.75 a year.

MAIL ATTACHED COUPON TODAY

COKESBURY

Please order from Regional Center serving you

Atlanta 3	Baltimore 3	Boston 16
Chicago 11	Cincinnati 2	Dallas 1
Detroit 1	Kansas City 6	Los Angeles 29
Nashville 2	New York 11	Pittsburgh 30
Portland 5	Richmond 16	San Francisco 2

Please enter the following subscription to THE CHRISTIAN HOME at $2.75 a year.

Name _____

Street or RFD _____

City _____ ( ) State_____

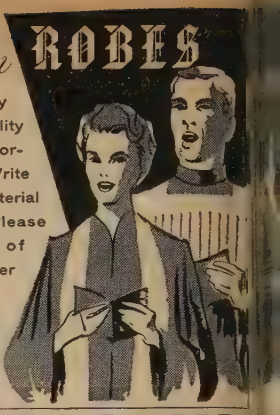
Gift Card from_____Payment Enclosed____

Ordered by _____

Street or RFD _____

City _____ ( ) State_____

DeMoulin **ROBES**



Supreme in beauty and style. Fine quality materials and tailoring; fair prices. Write for catalog and material swatch book. Please mention name of church and whether for pulpit or choir.

DeMoulin Bros. & Co.
1103 So. 4th St.
Greenville, Illinois

McGUFFEY'S READERS

After a long and costly search, reprints of the original 1879 revised editions of the famous McGuffey's Readers have been completed and you can now purchase exact copies at the following low prices POSTPAID:

1st Reader	$2.50	4th Reader	$3
2nd Reader	$2.75	5th Reader	$3
3rd Reader	$3.25	6th Reader	$4

OLD AUTHORS, Dept. TR-11, Rowan, Iowa

$ Candy Dollars! $

Betty Anne Candies will earn DOLLARS for your organization. For information write **Beddall Candy Co., Box 134, Collingswood 7, N.J.**

Since 1940

UNIVERSITY of CHATTANOOGA

- Liberal Arts
- Education
- Pre-Nursing
- Science
- Music
- Business Admin

Coed. Christian Emphasis. Non-sectarian. Fully accredited. A.B., B.S., B.Mus., M.Ed., M.A.T. degrees. Pre-professional, home economics, secretarial, medical technology. 75th year. Endowed. Moderate rate. 30-acre campus. Sports program. Nat'l sororities and fraternities. Catalog.

Mrs. George T. Snyder, Director of Admissions
605 McCallie Ave., Chattanooga 3, Tennessee

— Tennessee Wesleyan —

FULLY ACCREDITED • **Coeducational**

B.A., B.S. degrees:
- Liberal Arts
- Teacher Training
- Pre-Engineering
- Pre-Ministerial
- Pre-Medicine
- Pre-Pharmacy
- Business Administration

Art, Music, Drama. Social, cultural, athletic activities. Choir. Methodist. 27 acre campus, modern buildings. Approx. rate $1,050. Enter first of any quarter—Jan., March, June, Sept. For catalog and information write:

Director of Admissions **Box M, Athens, Tenn.**

LEADING CRAFTSMEN SINCE 188

STAINED GLASS

THE PAYNE-SPIERS STUDIOS
48-54 EAST 13th ST. • PATERSON 8, N. J.

PULPIT & CHOIR GOWNS

Pulpit Hangings—Altar Cloths
Bible Markers—Communion Linens
Embroideries—Fabrics
Custom Tailoring for Clergymen

1837 *Marking 124 Years of Service to the Church and Clergy* 1961

COX SONS & VINING, Inc.
131 East 23rd Street, New York 10, N.Y.

CHRISTMAS GIFTS

STERLING SILVER

METHODIST SYMBOLS

NEW Methodist Symbols to cherish in beautifully handcrafted Sterling Silver. Symbols are also available featured on many fine religious jewelry items. Ask your jeweler to show you Hayward Methodist Symbols and jewelry.

WALTER E. HAYWARD CO., INC., ATTLEBORO, MASS.

Betsy Diane Sharp

mbership Tops 10 Million

etsy Diane Sharp, 10, became the millionth member of The Methodist urch when she joined First Method- Church, Wilson, N.C. Her identity the 10-millionth Methodist was ed by TOGETHER on the basis of ual-conference membership reports he Rev. Frank E. Shuler, Jr., direc- of the Methodist Department of earch and Statistics, Chicago, Ill. he daughter of Mr. and Mrs. W. ton Sharp of Wilson, Betsy Diane ed the church last March 26, but identity as the 10-millionth Meth- st was not possible until Mr. Shuler completed the statistical summary. Methodist membership in the United tes, Puerto Rico, and Cuba, accord- to the 1961 *General Minutes*, has wn from 9,444,820 in 1956 and 10,741 in 1960 to 10,018,039 this r. The figure does not include the 000 ministers in the U.S.

The church received 723,522 mem- s during the year—345,118 of them profession of faith—but losses by nsfer, death, and other causes cut net gain to 107,298.

Total church-school membership is orted at 6,874,751 and the average endance is 3,701,415.

The denomination reports 39,063 ganized churches, an increase of 55 urches over 1960.

rash Kills MSM Delegates

Three California students, en route me from Urbana, Ill., where they had ended the National Methodist Stu- nt Conference, were among 78 per- ns killed in the crash of an airliner ar Chicago September 1.

They were David Brown, 20, and harles McCallister, 19, both of Tulare, lif., and Beth Harnish of Fresno, lif. Mr. Brown was president of the lifornia-Nevada Conference Method- Student Movement.

exan New MYF President

Leslie Parish, University of Texas nior from Corpus Christi, is the new resident of the National Conference f Methodist Youth Fellowship.

FEEDING FIFTY

Aside from hamburgers and hot dogs, what do children like to eat? In Houston, this hearty hash was a big hit.

Texas Hash ...From California

I HAD CALLED Mrs. Robert T. Browne, busy young wife of the minister at thriving Southwest Methodist Church in Houston, Tex., about another matter entirely.

"We're serving Sunday supper to 80 children soon," she said. "Do you have a good recipe for us?"

Eighty hungry children? Hurriedly, I reviewed in my mind recipes that might do the trick. Then I remembered one which had come to my desk from Mrs. Ina Moreland of the kitchen committee at First Methodist Church, Ontario, Calif. It was for Texas Hash. Certainly the name was appropriate—even if it did come from California—and Mrs. Browne and I agreed it fit her needs perfectly; nutritious, filling, and attractive to children.

Mrs. Browne and the ladies of her church took over from there. The children, she explained, weren't from the pleasant suburban community surrounding three-year-old Southwest Church. They were youngsters who regularly attended St. John's Methodist Church in an older, inner-city neighborhood.

Each Sunday afternoon, St. John's welcomes the children for recreation, a meal, religious instruction, and the evening service. St. John's usually provides a meal, but sometimes other Houston Methodist churches prepare the food.

To round out their California-inspired menu, Southwest women selected dishes calculated to excite young tastes—molded fruit salad, ice cream, cookies, and cold drinks. The hash was as big a hit with the youngsters as it had been with the adults of the Ontario church. Here's the recipe Southwest Church used for 80 youngsters (and which would fill 50 good-and-hungry grownups):

Texas Hash

1 pound margarine or vegetable shortening
12 onions, chopped
12 green peppers, cut fine
12 cups celery, chopped
12 pounds ground lean beef
6 cups rice
12 No. 2½ cans tomatoes
6 teaspoons chili powder
12 teaspoons salt
2 teaspoons pepper

Brown onions, peppers, and meat in shortening. Add celery. Add seasoning. Sprinkle dry rice over top. Do not stir. Add tomatoes. Put in large baking dish, cover, and bake 2 hours in 350° oven.

Several women of Southwest Church divided the recipe and made the hash at home. Some made it several days in advance and froze it. Two WSCS members and three MYFers served the supper with the help of people at St. John's—including several enthusiastic little boys who wanted to help wash dishes.

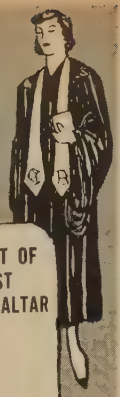
I think this is a wonderful way for a young and vital suburb to extend a helping hand to an older city area. And Southwest churchwomen assure me it has quickened their interest in the inner-city program St. John's is conducting under sponsorship of the Houston Methodist Board of Missions and the leadership of the Rev. W. B. Oliver, Jr.

Speaking of helping hands—I hope you won't forget I need yours to make *Feeding Fifty* an effective idea exchange on church meals. Please do write me about your successes and your problems—and I'm still interested in seeing church cookbooks, too. —SALLY WESLEY

National

WORLD'S LARGEST RELIGIOUS GOODS DEPARTMENT STORE

for Clergy, Choir and Church



WE REPRESENT EIGHT OF THE WORLD'S LARGEST MANUFACTURERS OF ALTAR APPOINTMENTS AND COMMUNION WARE

National • Sudbury
International Silver
Gorham Silver
Rostand Brass
Revell-Ware
Kensington
St. Louis Silversmiths

CHURCH FURNITURE AND PEWS

•

PARAMENTS
Ready Made
Custom Made
Do-it-yourself

National CHURCH GOODS SUPPLY COMPANY

821-23 ARCH STREET, PHILADELPHIA 7, PA.

FOLDING CHAIRS
In Steel or Wood
FOLDING TABLES
WRITE FOR CATALOG AND LOW DIRECT PRICES
J.P. REDINGTON & CO.

DEPT. 52 SCRANTON 2, PA.

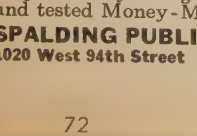
ROBES

BENTLEY & SIMON quality CHOIR ROBES have set the standard of excellence ever since 1912. Custom-tailored of fine fabrics, for your lasting enjoyment. PULPIT ROBES, too, made in the same quality way.

Write for catalog F-2

BENTLEY & SIMON Inc.
7 West 36 St., N.Y. 18, N.Y.

Raise MONEY Quickly



TAKING ORDERS FOR
CORRESPONDENCE NOTES EACH WITH A
PHOTO of your CHURCH
CLUB, SCHOOL, HOSPITAL, ETC.

These attractive Boxes of 24 sheets and 24 envelopes are quickly, easily sold for only $1 per box. *Generous profits for your Group.* Friends, neighbors buy on sight. For FREE samples and tested Money-Making Plans just write:

SPALDING PUBLISHERS, Dept. A
1020 West 94th Street - Chicago 20, Illinois

CENTURY CLUB

Methodists 100 and older who join TOGETHER's Century Club this month are:

Mrs. Emma J. Knisely, 101, San Diego, Calif.

Mrs. Bertha Lausen, 100, DeKalb, Ill.

Mrs. Rose Wilcox, 100, Minneapolis, Minn.

Mr. Parish and three other officers were elected to two-year terms at the organization's annual meeting in Ann Arbor, Mich. Miss Betty Emch, New Martinsville, W.Va., was named vice-president; John Newman, Kalamazoo, Mich., Christian citizenship committee chairman, and John Gwinn, Champaign, Ill., Christian witness chairman.

Delegates, representing youth groups in the more than 39,000 Methodist churches, plan to have two workshops on human relations next summer.

CAMERA CLIQUE

Not Too Many Cooks: When we started to make the montage for Where There Are People, There Goes Methodism to Serve [*page 3*], *we didn't think it would take the resources of the entire staff. Yet, in searching for a background, we tried burlap bought by one staffer's wife, birch bark pried from a log soaking in the editor's bathtub, and a well-worn piece of plywood one writer picked up in the main entrance being remodeled downstairs. We settled for the plywood.*

The rope came from a writer's father in Colorado, who got it (plus a pungent odor) out of an alfalfa mill. The railroad pass was copied by our photographer in a Burlington Rail Road museum. Our research department found the old prints in our files. And we "aged" the CHRISTIAN ADVOCATE *masthead by rubbing it into the well-worn background.*

When shooting day arrived, half a dozen would-be photographers, plus our old-pro cameraman, laid out the material. After two hours of substituting, shuffling, and shooting, we arrived at the final setup. The camera was a 4 by 5 Century Graphic; lighting was bounced from two No. 2-B photofloods aimed at the ceiling; film was professional Ektachrome daylight; exposure, for depth of field, was 30 seconds at f/32. See how easy photography is?

Here are photo credits for this issue:

Pages 2-3—TOGETHER Photo • 13—Herb Weitman • 21—Eugene L. Ray • 22—Tacy Studio • 27 Top—Cockerham Photo Service, Bot.—Ed Gilreath • 28—*St. Louis Post-Dispatch* • 30—The Polly Parrot Studio • 36 Top-39-41 Bot.—Robert L. Durham • 36 Cen.—from *Brasilia*, International Film Bureau, Inc., Bot.—Massachusetts Institute of Technology • 37 Bot.—Rev. William C. Sanford • 38 Top—Robert W. Hall • 38 Bot.-40 Top, Bot.-43 Bot. L. & R.—Harold E. Wagoner • 40 L.—Robert E. Hansen • 40 Top-41 Top—Harold Jobse • 44—Dean E. Hill • 66—Agricultural Aids Foundation • 71—George Cox • 73—Joseph I. Maurer • 8-16-17-18-19-29-37 Top-42 Top-43 Top-45-49-63-64-65—George P. Miller.

CHOIR ROBES

Newest colorfast fabrics available.
Write for Catalog A-74
E. R. MOORE CO.
268 Norman Ave., Brooklyn 22, N. Y.
932 Dakin St., Chicago 13, Ill.
1641 N. Allesandro St., Los Angeles 26, Calif.
1605 Boylston St., Seattle 22, Wash.

CLASSIFIED ADS

75¢ per word—$10.50 minimum

Minimum charge—$10.50 (14 words). 75c each additional word. CLOSING SIX WEEKS IN ADVANCE OF PUBLICATION (15th). CASH MUST ACCOMPANY ALL ORDERS.

BOOKS

OUT OF PRINT BOOKS located. Any subject, any author. Brainard Books, Box 44, La Grange, Illinois.

ALL BOOKS—however old or long out-of-print—located by "book detective" team. Fiction, nonfiction. All subjects. Name the book—we find it! Then we'll quote prices, courteously leaving question of whether to purchase entirely up to you. No obligation. Write Book-On-File, Dept. TG-3, Union City, New Jersey.

BIBLES REPAIRED, REBOUND. WRITE for free leather samples, price list. Bible Binding Dept M-1, 818 North Third, Abilene, Texas.

BIBLES—REPAIRED, REBOUND IMITATION leather. Hymnals—rebound in cloth binding. Williston Bindery, Box 405, Albertson, L. I., N. Y.

RELIGIOUS LIBRARIES PURCHASED. Send list or request details. Baker Book House, Dept., TG, Grand Rapids 6, Michigan.

RECIPE GEMS—OVER 200 pages favorites of Southern Marylanders. Attractive cover, plastic binding. Special features (flower arrangements, etc.)—lovely gifts. Postpaid. Mount Oak Methodist Church, Mitchellville, Maryland.

FOR SALE

CHRISTMAS CHIMES! FREE RECORDS! Excellent Chime Recordings. Hi-Fi 33⅓ double-side records. Albums available: Christmas Chimes, Christmas Organ & Chimes, Praise, Faith, Cathedral, Morning, Evening, Wedding, Easter, Patriotic, Memory. Also Organ-Chimes: Wedding, Hymns. Twelve hymns on each. One free for every three purchased. $3.98 each; Stereo $4.98. Postage Paid. Free Catalogue. CHIMES, 1818 Outpost Drive, Hollywood 28, California.

CHRISTMAS-EASTER DRAMAS, DEVOTIONS, Father-Mother Banquet Toasts. For further information, send stamped addressed envelope. GRAVES HOUSE, 905 N. 5th St., Springfield, Ill.

NEW TWO BEDROOM HOME, fully insulated, choice location overlooking Bull Shoals Lake. Predominantly Methodist neighborhood. Rent. C. A. Holmgren, Bull Shoals, Arkansas.

HELP WANTED

NURSING DIRECTOR WANTED. JCAH approved 100 bed general hospital; beautiful college town, twenty miles south of Lawrence River and airport; minimum salary $6,000, however, salary is open commensurate with experience and qualifications; willing to consider experienced Assistant Director desirous of promotion; excellent fringe benefits; very cooperative Administrative Medical Staff and Board of Trustees. Write Administrator, Potsdam Hospital, Potsdam, New York State.

HOBBY MATERIALS

FREE "DO-IT-YOURSELF" Leathercraft Catalog. Tandy Leather Company, Box 791, C42, Fort Worth, Texas.

MISCELLANEOUS

HIGHEST CASH PAID FOR OLD GOLD, Jewelry, Gold Teeth, Watches, Diamonds, Silverware, Spectacles. FREE information. ROSE REFINERS, Heyworth Bldg., Chicago.

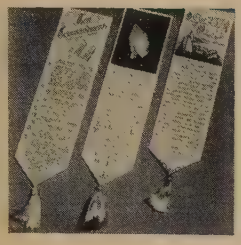
RESORTS

VENICE—On Gulf—Florida—Venezia Motor Inn. Friendly, homelike. Rooms $4 double (ex Feb.).

(*Continued on page 76*)

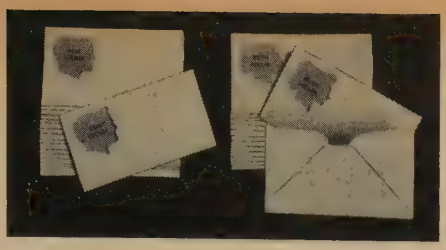
...s are offered on a money-back guaranty. ...not send cash. Companies are reliable. If ... find your order unsatisfactory, return ...chandise promptly for refund.

...hopping Together



...spiration Bookmark—The kind of ...en gift often more appreciated by ...erent friends, Bible readers than high-...ced presents. Your thoughtfulness is ...t of the gift. Colorful woven silk and ...ron, 9x2½. Ten Commandments, 23rd ...alm, or "O Lord support us." $1 ea. ...eave-Craft, Dept. TG, 50 Delancey St., ...w York 2, N.Y.

...anger-Scene Storybook—Read your ...ild the 8-page story, then open the ...ok, and a colorful, intricately designed ...anger scene stands up on the page for ...splay on mantel, or under tree. Star ...ses nearly one ft. Opens to 18x13 overall ...ze. $1.75.
...ained Glass Color Art, ...O. Box 82-ST, Waukesha, Wis.



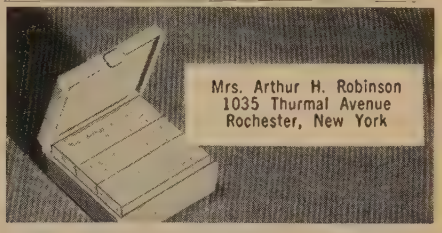
Junior Notes—Teach your child to express gratitude for gifts. With his own thank-you notes, he'll gladly write Aunt Jane, send a bread-and-butter letter to Grandma. Receivers will be charmed. Name printed on pink or blue die-cut silhouette. 6¾x7. $1.29.
Handy Gifts, TG 11, Box 509, Culver City, Calif.

Anniversary Candle—A symbolic reminder to keep the love light burning. Personalized with bride's, groom's first names, wedding date. Candle marked for 60 years to light on anniversaries. Burns through golden jubilee! 17" high, 1½" dia., with silvery holder. $4.50.
Lion's Novelties, Dept. TG, 139 Payson, New York 34, N.Y.

Tiny Tool Kit—For simple jewelry repairs. Do it yourself and save. Replace broken links, clasps, hooks, tighten eyeglass frames, fix earring clips, attach charms. Jeweler-size pliers plus two doz. assorted gold and silver parts in plastic box. $1.25.
Hubbard House, Dept. Y-190, 176 Federal St., Boston, Mass.

If Your Child is a Poor Reader

See how **The Sound Way to Easy Reading** can help him to read and spell better in a few weeks. New home-tutoring course *drills* your child in phonics with records and cards. Easy to use. University tests and parents' reports show children gain up to *full year's grade* in reading skill in 6 weeks. Write for free illustrated folder and low price. **Bremner-Davis Phonics, Dept. P-81, Wilmette, Ill.**



1000 NAME & ADDRESS LABELS $1
Any 3 Different Orders $2 ppd.

Sensational bargain! Your name and address handsomely printed on 1000 finest quality gummed labels. Padded. Packed with FREE, useful Plastic GIFT BOX. Use them on stationery, checks, books, cards, records, etc. *Beautifully printed* on finest quality gummed paper—1000 only $1. SPECIAL—SAVE MONEY! ANY 3 DIFFERENT ORDERS $2. Makes an ideal gift. If you don't agree this is the buy of the year, we'll refund your money in full. HANDY LABELS, 1134 Jasperson Bldg., Culver City, Calif.

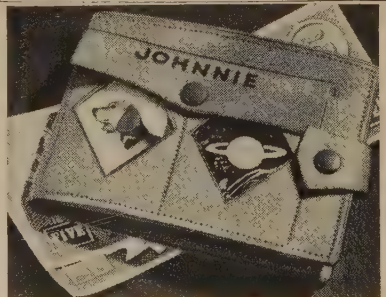
PERSONALIZED DOOR MAT—$5.95

Smart to give and smart to own! Your own name, or any name of your choice, is permanently molded with ivory letters in a colorful rubber DOOR MAT. Choice of stylish colors: brick red, garden green, powder blue or black. Large 18 by 28 inches. 7,000 rubber scraper fingers do a thorough and efficient scraping job. *Satisfaction guaranteed!* Specify color and name desired. Only $5.95, postage paid. Order PERSONALIZED DOOR MAT from **Sunset House, 216 Sunset Building, Beverly Hills, California.**

...KE WALKING ON AIR—bouncy foam crepe soles. ...ver 223 sizes in stock! Choice leather, handlaced, flex-...le, smartly styled and quality made. Red, Smoke, ...affytan, White, Black. No extra charges for the hard-...-fit! All purchases subject to exchange or money-back. ...ast delivery—COD's accepted. Factory-to-you Special ...ffer: $5.95 plus 50c post. **MOCCASIN-CRAFT, 58-YS ...uffum St., Lynn, Mass.**

DISPLAY 100 CHRISTMAS CARDS

They're carried by Santa's sleigh and prancing reindeer . . . and they look so festive! Colorful little snowflake Hangers link your cards . . . and it's easy to add or remove them! Reindeer and sleigh, in black plastic, make a handsome 3 ft. decoration on wall or mantel. *Money-back guarantee!* DELUXE CARD HOLDER, only $1.29. Extra (25) HANGERS SET, 59¢, all postage paid. Order from **Sunset House, 216 Sunset Building, Beverly Hills, Calif.**



GENUINE PIGSKIN WALLET

ONLY **$1.00** PPD.

For boys and girls of all ages. Complete with change purse, 2 picture compartments, identification card, and 2 make-believe bills. Personalized with first name or initials, in tan or red leather.

3 FOR $2.75 POSTPAID

Pa. Residents Add 4% Sales Tax. Sorry No COD's

THE ADDED TOUCH

BRYN MAWR TO-11, PENNSYLVANIA

Holiday Wishes Come to Life with YOUR PERSONAL PHOTO CHRISTMAS CARDS

25 for only **$1.00**

Add 35c postage & handling.

Deluxe, double-weight jumbo photo cards from your favorite negative —your family, home, pet, yourself—big 4¼" x 5½" size. Send negative; from print add 50c. Low price includes envelopes. Only 25 to a customer at this special price. Extra cards 5c each. **FREE SAMPLE:** Send black & white negative before Nov. 25 for FREE Deluxe sample & new designs. One sample to a customer.

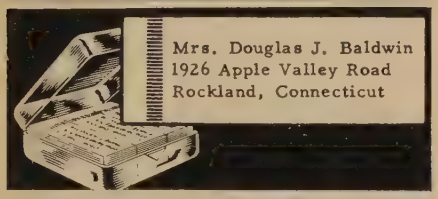
FULL COLOR PHOTO CARDS

from your color negative or slide. Complete with envelopes & folders. **15** for only **$2.85**

Color sample 20c with your neg. or slide.

SATISFACTION GUARANTEED. Send check, cash, m.o. today. No CODs. Add 35c postage & handling.

PHILIP'S FOTO CO.
DEPT. GTN., IRVINGTON, NEW YORK



500 NAME—ADDRESS LABELS—25¢

500 gummed economy labels printed in black with ANY name and address, 25c per set! In two-tone plastic gift box, 35c per set. Shipped in 5 days.

DE LUXE GOLD-STRIPE LABELS—500 for 50¢

Superior quality paper with rich-looking gold trim, printed with ANY name and address in black. Thoughtful, personal gift; perfect for your own use. Set of 500, 50c. In two-tone plastic box, 60c. Shipped in 2 days.

DISTINCTIVE SCRIPT LABELS—500 for $1.00

Free Plastic Box De luxe paper—rich gold trim —up to 3 lines of fancy script type. 2" long. Set of 500 in free plastic gift box, just $1.00. Shipped in 2 days.

Janet A. Smith
2134 South 22nd Ave.
Colorado Springs, Colo.

Script Type

Money-back guarantee. Postpaid.

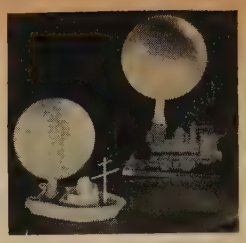
Walter Drake 2611 Drake Bldg. Colorado Springs 12, Colo.

Go SHOPPING TOGETHER

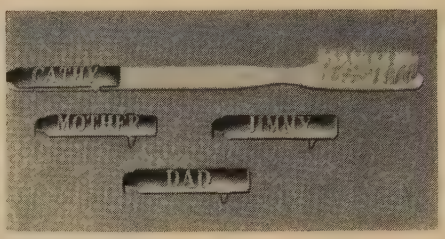
INSTANT HOT POT—$2.98

Electric Hot Pot boils a full 4 cups of water *in only 2½ minutes!* Perfect for making fast instant coffee, tea, soup, heating canned foods, baby's bottle. Stay-cool base lets you use it on the table. Made of polished aluminum—unbreakable! Complete with electric cord. Great for home, office, travel. *Money-back guarantee!* Order INSTANT HOT POT, only $2.98, postage paid. **Sunset House, 216 Sunset Building, Beverly Hills, California.**

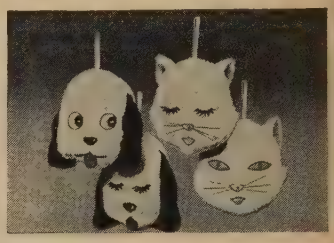
Slipper Mocs—Coddle your feet! Slide joyfully into these butter-soft bedroom slippers for real comfort! Crushable deerskin, yet fit perfectly. Soft pile lining. All purchases are exchangeable. Men's, women's full and half sizes 3-15, all widths. Natural tan. $7.95.
Maine Leathercrafters, Dept. S-2, Harrison, Maine



Jet Toys—Delight tots (and everyon with little locomotive that whistles a scoots across floor, tugboat that cruil in tub. How they zoom when someo powers the balloons! Each 5" long, d able, colored plastic. Set of 2, $1. Ple add 25¢ postage.
Victoria Gifts, Dept. TG, Bryn Mawr, Pa.



Toothbrush Idents—When each child has his own gold-plated *Toothbrush Ident* to distinguish his brush, it becomes much more fun to brush one's teeth. So there are no mix-ups, label the rest of the family's. Mother, Dad, plus 2 names, $1. Additional Idents, 29¢ each.
Mother Hubbard, Dept. Y-191, 176 Federal St., Boston 10, Mass.

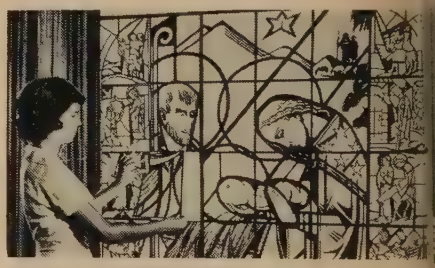


PJ Pocket—Just right for Miss Muf to carry overnight togs in to the ne slumber party. Cute bed decoration day. Adorable plush pup or kitty b has two faces, one snoozin', the oth wide awake! Plenty of room for P. accessories. 12" dia. Zipper. $2.98 ea
Gifts Galore, Box 272, Dept. G-31, Culver City, Calif.

BABY'S FIRST ROCKING HORSE

Little buckeroos ride in safety . . . only 4½" off the floor. Their very own Rocking Horse, "branded" with ANY NAME you choose. Red and blue spotted pony will not tip or fall. Silvery bell on pony's nose tinkles a merry tune as cowhand rocks. Sturdy hang-on handlebars. 10½"x7"x19". Give name. Order No. 689-P Rocking Horse. Only $3.49. No C.O.D.'s. Add just 20c for Postage and Handling.

BANCROFT'S 2170 So. Canalport Avenue, Dept. TG 452, Chicago 8, Ill.



STAINED GLASS MANGER SCENE

This lovely manger scene glows in "Stained Glass" brilliance when colored with ordinary crayons or marking pens. Designs lithographed on special paper that blends the colors into radiant panels. Life size 34" x 44" Manger Scene framed by 8 individual 8½" x 11" patterns. Can group to fit your window. Send as gift! $2.00 ppd. Stained Glass Craft, Box H-34, Delafield, Wis.

GENUINE DEERSKIN MOCCASINS

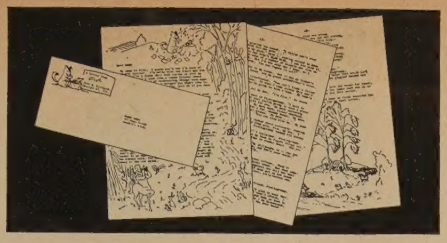
WRAP YOUR FEET IN A BUNDLE OF CLOUDS! Enjoy soft, luxurious comfort in your exact size! A wide range of perfect-fitting sizes for all men and women! Superbly made of genuine deerskin, with full deerskin lining. Like walking on air. Exclusive cushioned innersole lets you walk and stand on air-celled carpet of foam rubber. Washable, handlaced, light, flexible rubber-like soles. No extra charges for the hard to fit. Purchases can be exchanged. Guaranteed! Men's and Women's full & half sizes 3 to 15, all widths. Factory to you **$8.95 ppd.** (COD's accepted.) **MAINE LEATHERCRAFTERS, DEPT. K-104, HARRISON, MAINE.**

12 PENCILS WITH ANY NAME YOU WANT IN GOLD—69c

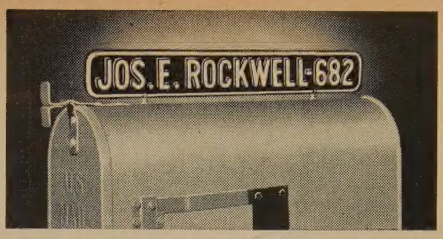
Any name you want is clearly imprinted in brilliant gol letters on high quality Venus pencils. Great for business o fices and home use; kids love 'em for school because they'r personalized. Prevents loss. Full dozen, you always hav a pencil handy with YOUR NAME ON IT! Use any firs and last name you want. Pencils are full 7½" size, wit pure rubber erasers and smooth-writing No. 2 lead. A thoughtful, personal gift. Unbeatable quality. Guarantee to please or your money back. State name clearly. One nam to a set. Set of 12 personalized pencils, just 69c. Postpaid

Walter Drake 2611 Drake Bldg. Colorado Springs 1, Colo.

wer Arranger—Arrange flowers a professional touch using this 20- e, flexible-chain holder. Bends at to suit the container or arrangement; e winning arrangements every time. vidual needle-point holders remov- . Comes in plastic case. $3.95.
s, Box 3072TG, Merchandise Mart a, Chicago 54, Ill.

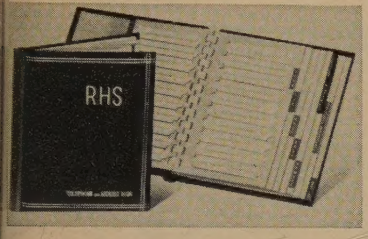


Story Letters—To your child from Five, the terrier. Five, with Ficklegrumpy, the wry hound, and other friends, finds learning to love is the first step in living joyfully. Enlivened with gay marginal drawings. Set of five whimsical letters (29 pgs.) sent once a week, $2.
Letters from Five, Room 209, 2524 N. Richmond, Chicago 47, Ill.

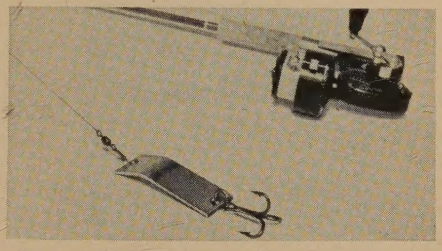


Day-n-Night Mailbox Marker $1.95

Your name (or any other wording you want, up to 17 letters and numbers) appears on both sides of your Day-n-Night Mailbox Marker—in permanent raised letters that reflect light! Fits any mailbox—easy to install in a minute. Rustproof—made of aluminum; baked enamel finish, black background, white letters. Perfect gift for Christmas! Your marker shipped within 48 hours. Satisfaction guaranteed or money back. Only $1.95 postpaid from Spear Engineering Company, 440-G Spear Bldg., Colorado Springs, Colo.

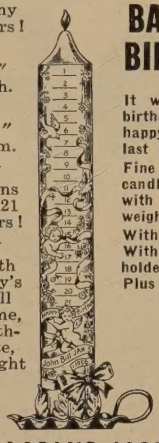


rpetual Address Book—It's always to date, always clean and neat—be- se you write on replaceable tabs! therlike binder, 6½x7½; 14 pages addresses; large gift reminder sec- ; 50 extra tabs. Personalized with name or three initials. $1.39.
lter Drake, TO-54 Drake Bldg., orado Springs, Colo.



Simple Simon—Spin fisherman's dream lure really attracts fish! Developed by a fisherman-engineer on a Colorado trout stream. Resists line twisting, wobbles erratically. Flat shape is an advantage in casting, retrieving. Set of 3 (copper, brass, silver-plated), $1.95.
Spear Engineering Co., 104-O Spear Bldg., Colorado Springs, Colo.

Many Colors!
★ 17" high.
★ 1½" diam.
★ Burns for 21 Years!
★ With Baby's Full Name, Birthdate, Weight



BABY'S PERSONAL BIRTHDAY CANDLE

It will burn for hours on every birthday 'til baby is 21, creating happy childhood memories that will last a lifetime.

Fine colorful custom made 1 lb. candle is permanently personalized with full name, birthdate and weight.

With wrought iron holder ...$3.45
With cadmium plated (silver color) holder $3.95
Plus 25c postage for each candle

WEDDING ANNIV. CANDLE. A charming gift for a young couple: Personalized Wedding Anniversary Candle with markings and correct symbols for 60 years. $4.50 ppd.

LION'S NOVELTIES, INC.
Dept. 71, 139 Payson Ave., New York 34, N. Y.

R DOTING MOTHERS AND GRANDMOTHERS

will wear her heart on her wrist when she en- les it with a bracelet of our Boy and Girl Sil- ettes. Each charm, ¾" across, is engraved with hild's name and birthdate. Up to 11 letters and ces per line. Beautifully polished, of excellent ght! Sure to become the family heirlooms! Choose dium-finished STERLING SILVER or 12K GOLD- LED. Fine Christmas gift!

CH BOY SILHOUETTE .....$1.00 ppd.
CH GIRL SILHOUETTE .....$1.00 ppd.
" CHAIN BRACELET .....$1.00 ppd.

MOTHER HUBBARD
PT. Y-5, 176 FEDERAL ST., BOSTON 10, MASS.

Miniature Play Foods—48 for $1

Mouth-watering miniature play foods will thrill any little girl . . . *and her dolls!* 39 different foods and 9 slices of bread. Artistically colored to look absolutely real. Chicken, steak, lobster, vegetables, snacks, fruits . . . mouth-watering watermelon, bananas — even a bunch of grapes! They're all non-toxic and *guaranteed to please any child!* Set of 48 pieces for only $1, postage paid. Order DOLLY'S FOOD SET direct by mail from **Sunset House, 216 Sunset Building, Beverly Hills, California.**

Classic Crosses—Adaptations of early designs make unique personal gifts. Handmade in sterling by silver artisans. Each about 2" long; 19" sterling chain. Clockwise: Greek Cross; Angelica Cross; Cross of Jerusalem; Gaelic Cross. $3.95 each. Set of 4, $15.
Jamaica Silversmiths, Dept. T-11 79-32 164th St., Jamaica 32, N.Y.
Member: Jewelers Institute

OUR NAME IN LIGHTS!

xtend radiant holiday greetings to every sitor! Dimensional stars of transluscent astic spell out "NOEL" in Christmas red . and your family name appears on the nter bell. 5-light weatherproof Set extends 2 feet, looks lovely over window or door. pecify family name or 2 first names. *Guar- nteed to please or money back!* NOEL IGHTS SET, only $5.98, postage paid. rder from **Sunset House, 216 Sunset uilding, Beverly Hills, California.**

Duncan Hines® Fruit Cakes

. . are ready for Christmas giving and for your own family. Made from a famous old New Orleans recipe, 80% weight being finest glace fruits, nuts and rare flavorings. These superior fruit cakes, beautifully boxed, make the perfect gift. Sent by insured parcel post, postpaid, anywhere in the United States. Three sizes:

2 lb. fruit cake $3.15
3 lb. fruit cake $4.25
5 lb. fruit cake $6.50

Send check or money order (no cash, please) with your mailing instructions, enclosure cards, if any, to:

THE SUGAR PLUM TREE
30 Tanner St., Haddonfield, N.J.

GOLD DISCOVERED IN CALIFORNIA!

2 diff. Label orders for only $1.00

The best value since the days of the 49ers! You get 200 lovely gold labels with your **Name & Address** PLUS 200 beautiful golden **Monogram Labels**—a total of 400 SATINGOLD Labels for only $1.00. **Two different** labels for the price of one, gives you a combination of Name Labels-and-Monogram Labels. Both labels printed on quality SATINGOLD paper. **Turn your dollar into 400 "pieces of Gold"** by rushing your copy with $1.00 today! REGAL LABELS, Dept. 11U, Box 509, Culver City, California.

HIS NAME ON JEWELRY!

Add a note of personal elegance to his wardrobe! Actual hand-written script letters are cut of gleaming silvery rhodium, look handsome on tie or cuff. A smart way to win "first name" friends. *Guaranteed to please or your money back!* Be sure to specify man's first name you want. NAME CUFF LINKS, $2. NAME TIE BAR, $1.50. NAME TIE TACK, $1.50, all postage paid, Federal Tax included. Order from **Sunset House, 216 Sunset Building, Beverly Hills, California.**

10 KING-SIZE LATEX TOYS $1.00 PLUS 25c POST

Here's good clean fun for every child with America's most lovable characters from WALT DISNEY'S DISNEYLAND! Toss these Walt Disney characters in the air, they always land on their feet, swinging and swaying in every way. Set includes Mickey Mouse, Donald Duck, Zorro, Cinderella, etc. Balloon-like toys, from 12" to almost 3' tall, one-piece quality latex, inflatable, bright colors. Guaranteed to thrill. Terrific Xmas gift!

MOTHER HUBBARD, Dept. MM-323
176 FEDERAL ST., BOSTON 10, MASS.

A BRACELET FOR MOTHERS AND GRANDMOTHERS

An excellent gift, a tribute to HER! This bracelet in beautiful sterling silver bears proud record on every sterling silver disc or silhouette, the first name, month, day and year of birth for each child or grandchild. Add a disc or silhouette for each new arrival! Sterling Silver Bracelet $1.65; Each engraved Disc or Silhouette $1.10.

BRACELETS AND DISCS AVAILABLE IN GOLD

12 kt. Gold Filled Bracelet $3.03; Each 12 kt. Gold Filled Disc or Silh. $1.93. F.E.T. Inc. No C.O.D.'s please.

EDWARD H. ZIFF, IMPORTER
Box 3072 Merchandise Mart Plaza
Dept. TO-111 Chicago 54, Illinois

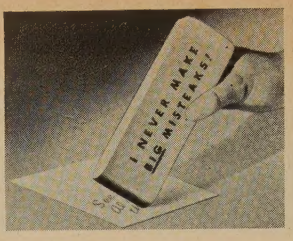
YOUR NAME IN GOLD!

TWO DOZEN COLORFUL PENCILS

ANY NAME stamped in brilliant gold! A feather in anyone's cap to give . . . and a sure way to foil pencil snatchers. Fine quality number 2 black lead PLUS pure rubber erasers. A mark of distinction for your desk—the pride of any school child. Imagine the thrill when they see their names in gold. A gift remembered and used year 'round. Give name. Order No. 1504-X Pencils, only 98c. No C.O.D.'s. Add just 15c for Postage and Handling.

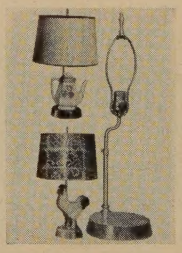
Satisfaction Guaranteed.

BANCROFT'S 2170 So. Canalport Avenue, Dept. TG-453, Chicago 8, Ill.



Misteaks Eraser—Be the envy of every mistake-maker in town! Own the world's largest eraser. A real pun item. Don't be misteaken, it really works. You'll never need another eraser. Doubles as a paperweight when not in use. Pink, high quality rubber, 6¾x2¼. $1.
Sunset House, 65 Sunset Bldg., Beverly Hills, Calif.

Personal Book Jackets—Personalize and protect textbooks. Heavy kraft-paper covers printed in black with student's name, school; fold to fit most books. Make them readily identifiable, help keep books in good condition for resale. Please print name, school. 10 for $1.
Handy Gifts, TG 11b, Box 509, Culver City, Calif.



Imagination Lamp—Create your own lamps to suit your decor, inexpensively. Use anything—flowers, figurine, toy, trophy, driftwood, hobby items, etc. Brass post adjusts it 21-26 inches high. Oval base, 6½x7½, in pine, maple, or black. Shade not inc. $5.95. Add 5% west of Miss.
Yield House, Dept. TG, North Conway, N.H.

TOTS HOLIDAY TOGS

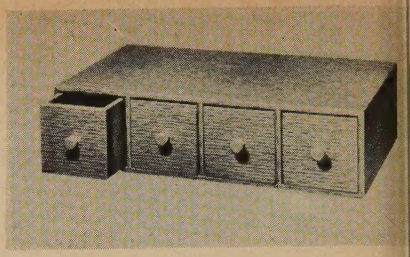
For your little Angel—a glamorous red velveteen topper set for fall parties, and the holiday whirl. Hand washable, too!

For Her: Adorable jumper; crisp, lacy dacron blouse with puffed sleeves; lace-trimmed pantaloons and lace pocket. Only $6.49.

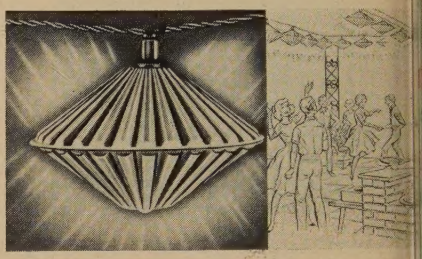
For Him: Pearl-buttoned pants and gentlemanly tailored dacron shirt. Only $4.95.

Sizes: M (12-18 lbs.); L (18-25 lbs.); XL (25-32 lbs.). Please mark kind, size (add 25c post. for each set ordered) and send along with check or money order to . . .

KILGORE'S KIDDIE KORNER
R. D. No. 2 Sharpsville, Penn.



Stow-And-Go—For best shoes, c metics, baby things, or odds and en here's the very place. Versatile. It s upright or horizontally to suit your spa in home or car. Four shoe-box siz drawers. Gold-flecked finish. 25½x6½ 13. $3.98 plus 25¢ postage.
Bancroft's, Dept. TG-675, 2170 S. Canalport, Chicago 8, Ill.



Gala Lanterns—Rainbow of lanter makes any party festive, indoors or o Strand of 7 radiant pastels on 25-ft. cor flameproof, weather-resistant plastic. special wiring needed; UL approved. S bulbs, add-on connectors inc. Set, $5. Two sets, $11.48.
Jane Reef, Box 1651, Dept. R-65, Beverly Hills, Calif.

Go SHOPPING TOGETHER no and you'll be sitting pretty—in yo armchair, calm and collected—whi others are rushing about doing la minute holiday shopping. Choose lov ly gifts from the wide selection offere by these fine mail order houses. Sati faction guaranteed or your mone back.

(*Continued from page 72*)

STAMPS

ADULT COLLECTORS BIG DISCOUNTS! Fi foreign approvals. Postage refunded. Heisl Valley Circle Lane, Hamburg, N. Y.

BULGING ENVELOPE WORLDWIDE MI TURE—25¢. All different collections: 40 Unit States Commemoratives—25¢; unused—$1.5 Worldwide, 300—50¢; 500—$1.00; 2,000—$5.0 1,000 hinges—20¢. Approvals. James Vaugha St. Petersburg 7, Florida.

TERRIFIC STAMP BARGAIN! Israel-Icelan San Marino—plus triangle set—Plus Antigu Borneo-Virgin-Scouts-Congo-Russia—Plus lar stamp book—all four offers free—Approva Included—Send 10¢ for mailing cost. EMPIR STAMP CORPORATION, Dept. TO, Toront Canada.

TOURS

NOW! CHRISTMAS IN BETHLEHEM. 15 Tour. 13 countries. Dec. 12—Special Excursio $1150. By Bible Profs. Time Pm'ts. Academ Credit—FREE FOLDERS. Write or Wire Bible Lands Seminars, Box 3-TC, Wilmore, K

NOW! EUROPEAN-PALESTINE TOUR 196 including Middle East, superior accommod tions, with experienced conductor and reliabl travel bureau. Rev. Lester K. Welch, 32 Hamilton St., N.W., Washington, D.C.

Your Thoughtfulness at Christmas Lasts a Full Year with

GIFT SUBSCRIPTIONS to Together

n the season of giving, the thoughtful heart considers a gift that will outlast the tinsel and litter of Christmas Day. This year make your gifts to your loved ones lasting gifts that bring he true meaning of this joyful season to the home all during the year.

ogether the Christ-centered magazine of your church, offers its readers permanent values through the many inspirational and informative stories and articles featured each month. The price for a one-year's subscription is $4.00; $3.00 for each subscription after the first one.

HRISTIAN ADVOCATE, designed for the pastor and other church leaders, offers challenging articles on eligious, educational and other vital topics. It is available for $5.00 per subscription per year.

ELIGION IN LIFE is the international ecumenical quarterly of comment and discussion on gnificant theological issues. The cost is $5.00 for a one year's subscription.

Ve will send each recipient of your gifts a beautiful, hand-addressed card elling him of your thoughtfulness. Each will receive his first issue in anuary, 1962. Recipients of RELIGION IN LIFE will receive their rst issues in the spring of 1962.

'or additional gifts, write names and addresses on a lank sheet of paper and insert with check or money rder into order envelope at left.

THE BIGGEST OFFER EVER FROM DOUBLEDAY'S FAMOUS DOLLAR BOOK C

CHOOSE 5 of these new, hard-bou best-sellers for only 99

when you join and agree to buy only a book a mon a year, out of a wide selection — at low Club pr

HERE is an amazing offer from Doubleday's famous Dollar Book Club! Never has there been as good a time to become a member!

- Select any 5 books on this page for only 99 cents. Choose from best-selling novels... big illustrated books... even 2-volume sets! This is your introductory package when you join.
- Thereafter, as a member, you will be offered each month a variety of book bargains from which to choose. Selections are exciting new novels, costing up to $3.95 each in publishers' editions, yet they come to members for as little as $1. Big hits by Thomas B. Costain, Daphne du Maurier, Frank Yerby, and other top authors have come to members for $1—a saving of up to 75%. Some extra-big volumes are offered at prices higher than $1.
- Alternate selections include books of every kind—cook books, travel books, mysteries, classics, homemaking books—at special bargain prices to members only. An attractive bonus plan offers other big savings, too.
- All selections are new, complete, full-length, hard-bound editions for Club members.

SEND NO MONEY NOW — JUST THE COUPON

You will receive at once your 5 introductory books, and will be billed only 99 cents, plus shipping. Doubleday One Dollar Book Club, Garden City, New York.

NOTE: The Book Club ed shown are sometimes red in size, but texts are full-l — not a word is cut!

MAIL THIS COUPON—SEND NO MONEY

Doubleday Dollar Book Club, Dept. 1-TG-X
Garden City, New York

Enroll me as a member and send me at once the 5 books checked below. Bill me only 99¢ for all 5, plus shipping and handling.

- ☐ Thorndike-Barnhart Desk Dictionary—set (9)
- ☐ Civil War in Pictures (23)
- ☐ Columbia-Viking Desk Encyclopedia—set (61)
- ☐ Outline of History—set (62)
- ☐ Epidemic (63)
- ☐ Du Maurier's 3 Novels (66)
- ☐ Around the World (67)
- ☐ Doomed Oasis (71)
- ☐ I Kid You Not (73)
- ☐ Modern Family Cook Book (74)
- ☐ Milton Cross' Operas (76)
- ☐ Alfred Hitchcock Presents (79)
- ☐ Dr. Dooley's 3 Books (82)
- ☐ Andersen's Fairy Tales & Wizard of Oz—set (89)
- ☐ Amy Vanderbilt's Everyday Etiquette (90)
- ☐ Home Repairs Made Easy (91)
- ☐ Health Set—2 vols. (92)
- ☐ Sewing Made Easy (95)
- ☐ Mirror, Mirror on the Wall (107)
- ☐ The Family Book of Home Entertaining (110)
- ☐ Manila Galleon (111)
- ☐ Goren's Bridge Complete (120)
- ☐ Rascals in Paradise (121)
- ☐ Two Weeks in Another Town (124)
- ☐ Ladies' Home Journal Book of Decoration (138)
- ☐ Hammond's Family Atlas (155)

Include my first issue of *The Bulletin* describing the new forthcoming selections and alternate book bargains for members. I need buy only one book a month out of at least 14 offered each month. I may resign any time after one year without further obligation. I pay only $1 for each selection or alternate (plus a small shipping charge) unless I choose an extra-value book at a higher price.

NO-RISK GUARANTEE: If not delighted, return all books in 7 days and membership will be cancelled.

Mr.
Mrs.
Miss (Please Print)

Address.....

City & Zone.....State.....

Offer slightly different in Canada. Address 105 Bond St., Toronto 2. Residents of Alaska & Hawaii write for special membership arrangements.

5-D-430

CHOOSE ANY 5 FOR ONLY 99¢:

Alfred Hitchcock Presents My Favorites in Suspense. 22 thrillers: full-length novel, novelette, 20 short tales.

Amy Vanderbilt's Everyday Etiquette. Modern guide to the "correct thing" on all social and business occasions.

Andersen's Fairy Tales and Wizard of Oz. Beautifully illustrated 2-volume set of children's favorite fairy tales.

Around the World in 2,000 Pictures. See the wonders of 84 lands in 768 pages of fascinating photos and facts.

Civil War in Pictures. Exciting action pictures and first-hand news reports portray the War at home and on all fronts!

Columbia-Viking Desk Encyclopedia. 2 vols. Brand new edition! Over 1,250,000 words, 1,400 pages. 31,500 articles.

Daphne du Maurier's Three Romantic Novels. 3 best-sellers: Rebecca, Frenchman's Creek, and Jamaica Inn, complete!

Dr. Tom Dooley's 3 Great Books in one, including "The Night They Burned the Mountain." American doctor in Laos.

Epidemic! — Frank Slaughter. Best-seller. Panic and terror stalk New York's streets as the Black Death is turned on its citizens!

Family Book of Home Entertaining. Ideas for barbecues, parties, dinners, receptions. 452 pgs.

Goren's New Contract Bridge Complete. Latest edition of famed bidding and playing guide by a top authority. 530 pages.

Hammond's Family Reference Atlas. Big new 256-page book covers U.S., Canada, all foreign lands. Color maps.

Health Set. 2 vols. Handy Home Medical Adviser by Dr. Morris Fishbein; Women and Fatigue (How to Avoid Fatigue) Dr. M. Hilliard.

Home Repairs Made Easy and 101 Ways to Increase the Value of Your Home. Save money —be your own handyman.

Ladies' Home Journal Book of Interior Decoration. Big new lavish guide contains 216 illustrations — 90 in color.

Manila Galleon—F. van Wyck Mason. High adventure on uncharted seas to China. Mason's fabulous historical novel!

Milton Cross' New Complete Stories of Great Operas. Plot, dialogue of 76 classics by Verdi, Puccini, Mozart, others; also modern operas.

Mirror, Mirror on the Wall—Gayelord Hauser. The famed nutritionist's wonder-working formulas for feminine beauty.

Modern Family Cook Book. New edition. 1,250 recipes, 250 menus, 640 pages. Freezing section.

The Outline of History. H. G. Wells. New 1961 edition. Over 1,000 pgs., 200 maps and pictures. Whole story of mankind!

Rascals in Para James Michene A. G. Day. 10 tru of glorious adven the South Sea I

Sewing Made Easy step-by-step pictu text cover every p dressmaking and

Thorndike-Ba Comprehensive D ary. 2 vols. Late tion. 80,000 entri illustrations, 896

Two Weeks in A Town. Irwin Shaw plosive best-selle American's trip t looses a violent of human passion

(Not Illustrat

Doomed Oasis — mond Innes. A Br becomes a powerfu lem emir! Best- tale of suspense & trigue in the Middl

I Kid You Not. Paar's sparkling seller about hims entertaining phot